

1990

A survey of race relations at the University of Windsor (Ontario).

Roxanne. Baker
University of Windsor

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A Survey of Race Relations
at the
University of Windsor

by
Roxanne Baker

A Thesis
submitted to the Faculty of
Graduate Studies and Research through the
School of Social Work in Partial Fulfillment
of the Requirements for the Degree of
Master of Social Work at the
University of Windsor

Windsor, Ontario, Canada

1990



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ABSTRACT

The purpose of this study was to identify problems visible minority students were encountering on the University of Windsor campus, and in the community at large. It was considered important to study race relations at an educational level as problems may be identified that will interfere with an individual's psychosocial functioning. As well, university administrators may help develop new programs or policies that may eliminate or reduce racial problems at the educational level.

It was argued that the classification of the student (visa or non-visa) would have an impact on whether they encountered unpleasant racial experiences. It was also argued that more racial incidents would occur off campus than on campus. In order to test the hypotheses, a sample of 100 visible minority students registered at the University of Windsor during the fall and winter semesters were chosen through strategic random sampling. The students were then divided into visa and non-visa students. The instruments of the study consisted of two surveys, one for the entire sample i.e. both the visa and non-visa students and the other for the visa student group only which included questions concerning their arrival in Canada and at the University of Windsor. The questionnaires were administered during a personal interview

which took from 15 to 30 minutes.

Descriptive statistics revealed that some problems were present on campus and that visible minority students did not have much knowledge about available services on campus. It appears that there has been a lack of communication from the university to visible minority students regarding services. It was recommended that university officials distribute information and have more advertisements available regarding services. It was further recommended that future studies increase their sample size so a more representative group of visible minority students could participate in the study.

Acknowledgements

I wish to acknowledge the co-operation of the University of Windsor in carrying out this project. I am grateful to the Registrar's office, student organizations and the Race Relations office in helping to obtain the names of the visible minority students registered at the University. I am also grateful to the Social Science Research Unit for their help in completing my thesis.

I would like to thank Dr. F. C. "Bud" Hansen, Chairman, for his research abilities, guidance, and understanding through the duration of my thesis. I also wish to acknowledge Dr. J. Chacko, internal reader and Dr. S. Ramcharan, external reader, for allowing me to be involved in the Race Relations study and for their help in the development and refinement of the surveys as well as their guidance. I also wish to thank Gangaram Singh for his help in the development of the surveys, sampling procedures and interviews. I further wish to thank the other students who helped to interview the sample and to thank all the students who participated in the study.

I would like to thank my loyal dog Scrappier, for her patience with me while I was working on my thesis. I would like to dedicate my thesis to the Forensic Assessment Unit (Ward 07), Oak Ridge Division, Mental Health Center, Penetanguishene, Ontario, for their support, encouragement,

and for the use of their computer equipment and programs,
which were greatly needed in order to complete my thesis.

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A Survey of Race Relations
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Since the founding of Canada, thousands of people have emigrated to Canada from all over the world. This emigration to Canada from a broad spectrum of people, has resulted in a variety of races coming together to live in one country. In the past, there was a segregation of the races, each race remained separate from each other. Now, a process known as integration is occurring, which means the races are coming together and sharing common goods. However, when a variety of people come together, conflict and discrimination may be produced (Spencer, 1981). In turn, even though the integration of people appears to be occurring, segregation may still be present.

Frequently in Canada, those individuals who are not white are classified as minorities or, more directly, visible minorities. The word minority in itself may result in discrimination because whites are called majorities. Harris (1985), thought that minorities were subordinate to majorities, as majorities were supposed to be ranked higher in the population. Kallen (1982), defined majorities as a social category whose members have legitimate power that allows them to define themselves as superior and whose members

are capable of justifying unequal treatment. Kallen further went on to define majorities as people who have the ability to impose their norms on society and as people who can exercise political, social and economic power in society. Minorities on the other hand, are "assumed to harbor characteristics that differ from the norm of the dominant population in undesirable or unacceptable ways" (Kallen, 1982, p. 111). Kallen (1982), went on to state that

the more abnormal or inferior the alleged minority attributes are considered, the more stigmatized the minority and the more insidious the forms of discriminatory treatment and denial of human rights. (p. 111)

An example of discrimination through the terms majority and minority occurs in South Africa where the number of whites are significantly fewer than "blacks", but the "blacks" are still considered the minority. Simpson and Singer (1962) felt that there are no actual satisfactory substitutes for the terms minority and majority and that they will continue to be used to differentiate between various races. It was also felt that until satisfactory substitutions are found, the races will continue to be segregated. The problem, however, is that the words will not bring about change as it must be society.

It appears that minorities and majorities are locked into a permanent struggle with regard to politics, economic and social issues (Abruzzi, 1985; Despres, 1975; Schermerhorn, 1970; Wagley and Harris, 1985). Also, minorities and majorities both appear to become stagnant in the same societal

system. However, within the minority population, different races may be subordinate to one another. In other words, some races may actually be dominant as compared to another race. The domination seems to be like a ladder in society. This phenomenon is commonly referred to as ethnic stratification (Spencer, 1981).

Another pattern of group identification, besides ethnic stratification, is ethnic pluralism. The term ethnic pluralism refers to the situation where two or more ethnic groups live together in a homogeneous manner where neither group is trying to dominate the other (Darroch and Marston, 1980). In this situation, the groups abide by their own laws and usually only interact among themselves. However, it must be mentioned that even among themselves, each ethnic group is stratified. According to Harris (1985), there are upper classes and elites in each minority group which gives members of the group different levels of authority.

An interesting issue when it comes to stratification was pointed out by Sanjek (1977). In his study, Sanjek examined the relationships of 23 tribal groups in Ghana. He concluded that, aside from facial markings, dress, language and behaviour, there was very little difference among the groups. When relating this back to Canada, it can be seen that most individuals work together in similar jobs and have similar goals. The major difference appears to be the opportunities and abilities each individual has to obtain the goals.

Problems may be the result of the identification of the person by skin colour instead of abilities.

Another pattern of group interaction to be mentioned is integration. Integration occurs when "different ethnic groups participate fully in the same activities" (Spencer, 1981, p. 297). It appears that integration is what Canada is trying to achieve. However, problems will always result when individuals of different cultures are brought together, as assimilation will never fully occur. Assimilation refers to a group giving up its distinctive lifestyle and adopting the lifestyle of the larger society (Spencer, 1981). Something that needs to be remembered is that the goal of a multicultural society is integration, not assimilation.

It must be remembered that in multicultural societies, such as Canada, individuals of several different races are brought together. Each of these different races bring different values and beliefs with them. For instance, all individuals have their own religious beliefs which become part of their identities. These beliefs may be based on Buddhist or Muslim ideologies or even through the belief of the Roman Catholic Church. Besides varying religious beliefs, a group's food and clothing may differentiate it from the norm or "typical patterns of behaviour in a society or group" (Freedman, 1982, p. 590). Differentiating from the norm may lead to conflicts among two or more groups. In turn, the conflicts may result in a disruption in a society. According

to Darroch and Marston (1987), "in Canada, there has been a comparable though distinct form of urban ethnic visibility, especially as selective immigration continues and as political policies and programs in support of official "multiculturalism" have found wide acceptance" (p. 113).

The Canadian Federal Government supports a policy of multiculturalism. The policy seeks to promote the retention of all heritages and then sharing the heritages among all Canadians. In Book IV of the Report of the Royal Commission on Bilingualism and Biculturalism, it is suggested that "the contribution made by the other ethnic groups to the cultural enrichment of Canada, and the measures that should be taken to safeguard that contribution" (p. 1), should exist. The actual policy of multiculturalism came into existence in 1971. The policy

sought to promote the retention of characteristic cultural features by those groups which desired to do so, and to encourage the sharing of these cultural features with other members of the larger Canadian society. (Berry et al., 1980, p. 259)

The government hoped that discrimination would be reduced once the policy was implemented. In other words, the government supports diversity among groups whenever possible so groups may maintain their own identities and traditions. At times, however, problems arise regarding the issue (Spencer, 1981). Problems especially arise when various racial groups are brought together or are integrated into the same institutional arena. The university educational system is one such

institution.

Numerous groups must come together to strive towards a common goal and at times, compete for limited spaces in the system. Unless ethnic pluralism, where various ethnic groups are equal, is present, racial conflicts will arise. The racial conflicts not only become a concern for the institution, but for the surrounding community as well. Therefore, problem areas must be identified and resolved in order to maintain a functional system.

This current study is a description of race relations at the University of Windsor. In examining this issue, a basic description of racial issues will be discussed. Some theories will also be provided. Other topics to be discussed include: race relations studies; interracial friendships; social work and minorities; and, intervention techniques. These topics will provide the reader with background knowledge in the area of race relations. Literature will be drawn from Canadian and United States sources as "social science theorizing about race relations in Canada has been heavily influenced by American models" (Clairmont and Wien, 1980, p. 310). As well, "Canadians in their definitions of situations, in their role models and their social policies, have drawn considerably from the American experience" (p. 310). The current author will attempt to raise critical research questions that are significant in the area of race relations.

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Chapter I

Statement of Purpose

The purpose of this study is to identify problems visible minority students may be encountering on the University of Windsor campus, and the community at large. In order to do this, the author will identify some racial problems in Canada and the United States and discuss some racial theories. The author will also discuss other studies conducted in the area of race relations and some mental health issues of immigrants. Given the fact that each racial group may encounter differing problems on campus, two classifications, visa and non-visa students (which will be discussed later on) will be used to examine race relations.

In a multicultural society, individuals tend to be classified as minorities or majorities. "Racial, ethnic, and cultural minorities are groups that are subordinate or whose position is vulnerable to subordination" (Harris, 1985, p. 346). This statement suggests that visible minorities (those who are not white), are lower in any social category than the white majority group in Canada. The same statement would hold true at the University of Windsor, as the university is predominantly white.

It is in the area of subordination that race relations come into play. Any student who decides to attend the

University of Windsor and is accepted, has the right to be treated as equal to other students, minority or not. In fact, it is stated in the Ontario Human Rights Code (1981) that

every person has a right to equal treatment with respect to services, goods and facilities, without discrimination because of race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, age, marital status, family status or handicap.

In this case, the service being sought is education.

Rationale for the study. The issue of race relations on a university campus is important to study. For instance, the study may indicate that there are racial problems that exist on campus which may hinder the education of students. Also, it may be discovered that some antecedent variables (e.g. racial background, number of years in Canada, program of study) may be associated with the racial problems. This knowledge may help university administrators develop new programs or policies that may eliminate or reduce racial problems.

The study may also be applied to a wide population, which means it may be generalizable. If race relation problems are identified in various faculties of study at the University of Windsor, courses that address racial problems could be developed. Thereby, the population of students that would undertake this future course could benefit from it. Also, the development of a course on racial issues may increase the awareness some students have regarding racial

conflicts and resolutions.

Overall, the examination of race relations at the university may have a practical application. If issues surrounding race relations are identified, then racial conflicts or problems may more readily be identified and considered important. In turn, racial problems may be addressed and not considered "time consuming" problems or "left alone" because it is felt the problem will pass. Instead, individuals may learn how to identify problems or potential problems and understand the actual reasoning behind the issue. This understanding is crucial when it comes time to offer recommendations concerning race relations and when implementing new policies or programs to reduce concerns or problems in the area of race relations.

Chapter II

Review of the Literature

Race relations, which is defined by Webster's dictionary (1988), as "relations between members of two or more human races" (p. 314), is an issue that has always been present in society. Since society is composed of various races, issues always arise. The concept race, refers to

a human group that defines itself or is defined by other groups as different by virtue of its innate and immutable physical characteristics, such as skin color, hair texture, thickness of lips. (Leggon, 1979, p. 4)

In other words, "race refers to a group that is socially defined on the basis of physical criteria" (Leggon, 1979, p. 4). Some people, when thinking of a "race" try to establish boundaries. In fact, "boundaries between peoples have existed for thousands of years, but the theory of racism has existed for only about 200 years" (Spencer, 1981, p. 290). In other words, there has been a segregation among the races for centuries.

Various racial groups emigrated to Canada for different reasons. Herberg (1985), suggested that "many people emigrate to give their children more educational opportunities and the chance to get into professional or civil service occupations" (p. 240). The new immigrants seem to have tremendous expectations of the Canadian educational system, as they

believe their children will prosper more in the Canadian system than in the system in their home country (Herberg, 1985). However, their children will only function at their fullest potential if they receive equal treatment in the educational system.

Description of Racial Issues

Every day on the news, in a magazine or newspaper, there is always some presentation of racial conflicts. When presented, the news "orients the public to racial groups, their social status, structural location, and the level of their participation in the general society" (Gray, 1987, p. 382). It is normally these views that people comprehend and associate when interacting with various racial groups. The question that comes to mind refers to whether this is positive or negative.

In a study by Gans (1979), he found that the press normally take an assimilation approach when discussing racial social order. Therefore, people should view the racial group in a positive light, as they are trying to fit into society. Even though it sounds easy to view racial groups in a positive light, numerous people do not see it that way.

Part of the problem people may have regarding racial groups, even in Canada, may have to do with segregation and desegregation. Desegregation is defined by Spencer (1981) as "the situation in which equality is achieved by reducing the separation between ethnic groups and encouraging them to

participate in the same activities" (p. 612). According to Jones (1978), desegregation is defined as being both process and goal. When thinking of process, it refers to undoing or reversing the separation of the races, even in school settings. In addition, Jones (1978) also feels that desegregation is a policy that was developed to remedy unequal conditions racial groups may have. In turn, minority groups may have the same equal opportunities that individuals in the majority group have. One problem, however, according to Thomson (1974) and Hughes and Kallen (1974), is that non-whites appear to be the unwilling subjects of policies that are formulated and then administered by whites instead of being active participants in forming their own future. In order for racism to be reduced, minorities need to take a stance in society and report racial incidents that may occur.

Segregation on the other hand, is defined as "forcing minority group members to work or live in separate areas whenever possible and to use facilities separate from those used by the dominant group" (Spencer, 1981, p. 612).

When looking at segregation, we all know that non-white people were excluded from various clubs and from schools. Non-whites, even if they wanted an education, could not go to the same school as whites. According to Kallen (1982), throughout Canada from 1850 to 1965, Blacks were customarily excluded from the dominant, Euro-Canadian educational structure and relegated to segregated, all-Black schools, typically inadequate in space, facilities, and staff. (p. 133)

When examining the situation in Ontario, it was mentioned

by Kallen (1982), that the last segregated Black school closed in 1965. However, some segregated schools remained open in Nova Scotia until the 1970's. Kallen called Nova Scotia's discrimination long-term structural racism. Stone (1985), states that

just as educational institutions and policies have assumed a central place in the debate about general inequality, so they are often seen as a crucial arena in which the struggle for racial and ethnic equality is fought out. (p. 17)

Even though schools are supposed to educate individuals, no matter what their race, it still does not occur all the time.

This is supported by Kallen (1982), who states

while high-level public education is now, theoretically, open to Blacks throughout Canada, awareness among Blacks (as among Indians and Inuit) of persistent, high levels of discrimination in jobs dampens motivation toward continuing education and encourages early school dropouts. (p. 133)

This may be summed up by stating racism exists, which is supported by Ramcharan (1982). According to van den Berghe (1967), racism is defined as

any set of beliefs that organic, genetically transmitted differences (whether real or imagined) between human groups are intrinsically associated with the presence or absence of certain socially relevant abilities or characteristics, hence that such differences are a legitimate basis of invidious distinctions between groups socially defined as races. (van den Berghe, 1967, p. 11)

Racism can be seen throughout the Canadian society. When examining the structural component of Canada, it may be seen that some minorities live in communities that are identifiable through their shared culture or life-style. These communities

seem to develop the image of a mosaic in Canada (Kallen, 1982). According to some researchers (Porter, 1965; Hughes and Kallen, 1974), the structure of the mosaic indicates that whites are at the top and minorities form the levels below. In other words, the mosaic structure appears to symbolize whites as having the control and superiority over the minorities, who in turn must be dependent on the superior class.

It does not appear that there is equal participation within the mosaic. Take for instance the Chinese Immigration Act of 1923. During the period of 1923 to 1947, the Act basically closed the door to Chinese immigrants, as it only allowed 44 immigrants to come to Canada (Lai, 1971). This example provides an indication of the relationship between racial minorities and the white majorities. Ramcharan (1982), suggested that

Canada should have as its ultimate goal a plural society, but not a vertical mosaic based on race or ethnicity, but rather a society in which a nonwhite skin, or a minority culture should no longer be associated with strangeness, inferiority, or out-group status. (p. 108)

Richmond (1975) has suggested that the immigration of Blacks and Asians has increased from 2% in 1946 to 1961 to about 37% in 1973 to 1974. He further mentioned that the main cities to which these individuals have migrated are Vancouver and Toronto. Richmond (1975) further explained that these individuals are faced with cruel "paki jokes" and become

singled out by Canadians as not being a desirable immigrant. In fact, Frideres (1975) did a study where he compared survey data collected in 1965 and 1975 in Calgary and found that there is a lesser degree of acceptance by whites of minority immigrants. Kallen (1982) sums up the situation well when she states "race relations, in short, have become a significant issue in Canadian society" (p. 319).

According to Clairmont and Wien (1980), "the way in which race relations is perceived in Canada and, to somewhat, actual behaviour, are significantly affected by American patterns" (p. 309). Given this belief, an example of an attempt at desegregation in the United States will be provided.

One way that race relations and education have become related is through busing programs. As Stone (1985) points out, busing is not a policy or theoretical solution of educational inequality. However, at least busing is action oriented to try and increase racial integration in schools. Busing programs actually began in the 1960's and 1970's, and were met by a high degree of controversy with, not only members of the public, but with educational specialists as well (Stone, 1985). Even though controversial arguments were occurring, the busing program helped to bring about some changes in society.

Busing programs came about after a Supreme Court ruling in 1954 in *Brown versus the Board of Education*. The Supreme Court defined the chief aims of desegregation as:

(i) to end the isolation of racial and ethnic groups in particular schools (ii) to increase tolerance and understanding among children and adults of all racial and ethnic groups (iii) to improve the academic performance of low achievers (iv) to increase the self-concept and aspirations among minorities (v) and to promote racial equality by increasing minority access to further education, higher status jobs and hence better incomes. (Stone, 1985, p. 118)

The Supreme Court was hoping to reduce segregation, not only in the educational system but in society as well. This is supported by points (iv) and (v) in the quote, which suggest increasing self-concept and access to higher status jobs. It appears that the Brown case was one of the breaking points in reducing segregation.

According to Jacques and Hall (1984),

during the decision following the Brown decision, a number of legal and symbolic changes took place that resulted in at least token desegregation at both the undergraduate and graduate levels in all of the former "separate but equal states. (p. 384)

In other words, the Brown case actually began to open the doors of white schools to non-white students. It must also be noted that traditional black colleges also began to open its door to white students, which suggests that an all-encompassing desegregation approach began (Pifer, 1973).

Jacques (1980) also suggested that desegregation helped to expand college enrolments, increased the need for faculty members that had the necessary credentials and it increased the willingness of white faculty members to accept positions at traditional black institutions. Therefore, it appeared

that both whites and non-whites were willing to accept the changes that were occurring during the desegregation era.

As suggested by Stone (1985), whites who wanted to avoid integrated schools could side-step the consequences of busing by moving to suburbs that were all white, or to switch to predominantly white private or religious schools. Moving or changing schools seemed to be a major step in avoiding busing. It is difficult to believe that people would go to such lengths to avoid being with non-whites. However, as Skidmore and Thackeray (1982) state, "racial discrimination is real" (p. 356). According to Van Oudenhoven and Willemsen (1989), discrimination implies "unequal treatment of (groups of) people belonging to a certain social category" (p. 15).

In an article by Gray (1987), it was suggested that there is the perception among many black students that obtaining a college degree is actually irrelevant to their lives and overall aspirations. However, is this really the perception of the black students or society? According to an article by Milner (1973), job discrimination appears to be more prominent than the racial education gap. He further added that the educational and occupational racial differences have been reduced, but the remaining occupational gap seems to be outright discrimination. In essence, even though non-whites are being accepted more into all areas of the educational system, when they leave the system, they still encounter discrimination. This appears to lay on the shoulders of

society.

Part of the problem as to why whites still discriminate against non-whites may have to do with the media. As suggested by Gitlin (1980), the media actually establishes and provides reinforcement for cultural boundaries that exist in society and helps to develop thoughts about racial inequality. As people know, the media through news or entertainment, is the first exposure to events happening in society. In fact, as stated by Gray (1987),

the news story is viewed as the practical outcome of social organization and interaction among organizations and interaction among organizations and personnel involved in newswork and the rules that organize their work. (p. 384)

In other words, the media may be the predominating factor as to how people view racial groups.

In 1977, the Vancouver Sun revealed a policy of real estate agents selling only to "whites" when the neighbourhood or vendor requested them to do so. The story caused some conflicts in the city. Another story appeared in Maclean's (February 7, 1977), which reported that South Asians are physically attacked at a rate of one per week in Toronto. When hearing this figure, it sounds high, but if it was compared with assaults in Toronto each week, it would appear low. The story in Maclean's magazine, failed to compare it to the actual assault rate in Toronto.

Anderson (1981), revealed that a study conducted in Ontario of racial attitudes of school children, unveiled a

new past-time for teenagers called "Paki-busting". Hill (1977), also reported that in Sydney, Nova Scotia, an announcement was made at a school stating that the "Annual Nigger Jamboree" was being held. The Jamboree was supposed to consist of all the "coons" at the school being beaten to death or crippled. Other advertisements came in the form of bumper stickers which read "Keep Canada Green: Paint a Paki". Numerous sayings as seen above, often appeared in newspapers and magazines, which added to the already present racial tensions.

One of the first reports of racism in Canada was the slaughtering of the Beothuk Indians in Newfoundland in the 18th century (Kallen, 1982). Kallen further explained that in 1974, the first reported incidents of "anti-Paki" racism occurred in Vancouver in the form of vandalism and attacks against the Sikh community. Another incident occurred on New Year's day in 1977 when two separate assaults on East Indians occurred in the Toronto subway. A few days later, another attack occurred. According to Kallen (1982),

these two widely-publicised incidents marked the culmination of some two years of racial violence against East Indians in Toronto, during which time homes had been vandalized, temples desecrated, and children beaten on school grounds. (p. 21)

In response to the situation, "100 placard-carrying East Indians demonstrated in front of Toronto's City Hall, chanting the slogans on their placards: 'Death to Racists: Self-defense is the only way'" (p. 21). The above example was only

a minor incident compared to the dangerous organized and institutionalized power group called the klu Klux Klan (kkk).

It was reported in the Globe and Mail (March 12, 1981), that a Metro Toronto school teacher allowed the kkk to address a high school history class. In response, there was a very heated public controversy which led to the unanimous decision by the House of Commons to condemn the kkk. Prior to the condemnation of the kkk, the group solicited members through campaigns and distribution of kkk propaganda in Toronto's schools (kallen, 1982).

Racism is an issue that needs to be addressed through such means as the media. If the issue is left for organizations to discuss, little occurs. For instance, according to Anderson (1981),

a school board in British Columbia banned a film on racism, arguing that it would teach children to become racists. The Alberta provincial government refuses to discuss racial-ethnic conflicts, taking the position that they do not exist. Their continued refusal to support research, conferences, and public discussions of this issue corroborate their policy stance. (p. 201)

If the media did not make some report on racial issues, it seems as though the problem would never be addressed. However, the information provided in newspapers and magazines must be read with caution as they sometimes exaggerate the situation. Take for instance the following situations which occurred in the United States.

According to Elshtain (1988), an ugly heading appeared on the front page of the Boston Globe which stated "RACIAL ACTS STAIN IVORY TOWERS" (p. 165). The article described racial incidents at the University of Michigan. Reading the newspaper heading, a person may think a bloody and uncontrollable incident took place.

Elshtain went on to explain some racial incidents on her own campus, University of Massachusetts, Amherst, and pointed out that most of the incidents (95%) occurred after alcohol was ingested. She then stated that the Chancellor suggested that alcohol be eliminated from campus and the incidents would stop. However, as Elshtain states,

racism would not, of course, be eliminated, but a more civil environment is one within which intellectually robust ways to create racial awareness, to promote interracial contacts, and to appreciate cultural diversity would result. (p. 166)

Overall, Elshtain believes that institutions who are experiencing racial problems and demands from minorities, should confront these issues with imagination and moral sensitivity. It is only by addressing the issues that attitudes and problems may be changed.

Another racial incident took place on the University of Alabama campus, where a cross-burning occurred on the lawn of a black sorority (Muir, 1989). This seems to suggest that there are racial problems at that campus and that desegregation is not occurring. In fact, some articles have

gone so far as to suggest that integration has begun to slow down or even regress (Farrell, 1988; Newsweek, 1988). By observing the problem the University of Alabama encountered, it seems possible.

Muir (1989), conducted a study to examine the degree of segregation and attitudes of whites at the University of Alabama. Muir found that overall "whites" were accepting of "blacks" on campus. For example, he found that 9 out of 10 students accepted "blacks" as political and economic equals. However, Muir also found that "white" students viewed "blacks" as "incapable, unintelligent, unworthy (30.1%), untrustworthy (19.2%), superstitious (19.0%), shiftless, lazy, unambitious (17.6%), and vengeful (17.2%)" (p.85). Even with these negative characteristics, Muir still found that attitudes towards minorities have become more positive after the campus started to become desegregated. In other words, desegregation does appear to have some positive implications. The implications however, depend on what theoretical basis people use to study race relations.

Theoretical Considerations

There are numerous theoretical perspectives on race relations which are based on different beliefs. The theoretical model to which individuals are exposed will be the base of the formulation of their beliefs and attitudes regarding race relations. In turn, each individual's

acknowledgement of the components that establish race relations will differ. Therefore, it is important for individuals to be introduced to various theoretical components so they may be exposed to different issues and interpretations of race relations. The theoretical approaches to be discussed are: the neo-Marxist approach; order model; conflict model; assertion or accommodation model; psychiatric and conflict resolution approach; and, as well, some theories of prejudice will be presented.

According to Mullard (1985), the neo-Marxist educational theory defines racial domination within the realm of the evolution of capitalism in terms of what he calls a "structurally convenient form of ideology" (p. 66). It is believed by Mullard that schools legitimize the racial differences in society. Through the legitimation, racially inferior people are brought into the labour market, which results in segregation. For instance, more majority group members are in administrative positions, whereas minority group members usually take on the role as a labourer. In essence, the majority group members rule over the minority members and segregation results.

Neo-marxists agree that racial inequality exists in schools, however, the reason behind the inequality differs for each author. For example, Edari (1984) and Berlowitz (1984) feel the inequality exists because of the underachievement of minority students. Jakubowicz (1985) on

the other hand, feels inequality in schools is the result of the differences between social classes. Given the fact that the neo-Marxists can not agree on why inequality exists in schools, appears to the writer as a major weakness in the theory. Overall, neo-Marxists attach all reasoning of racial inequality to economic issues. In some ways, it may be appropriate as individuals who live in a crowded or under nourished home do not seem to do as well as those who come from an economically advantaged environment. However, it should be remembered that everyone has the right to attend school and should be treated as an equal. A student from an economically disadvantaged home has the same right to become a doctor as a student from an economically advantaged home. Keeping this in mind, Ramcharan (1982) states that

multiculturalism in the school should involve the acceptance of different racial and cultural backgrounds, with children from other cultures being treated fairly and equally by both teachers and other students. (p. 86)

The next model to be discussed is the order model, which is found in Horton (1966). According to Horton, individuals in the order model school of thought, perceive society as an integrated whole. Society as an integrated whole seems to function in a state of equilibrium and when an imbalance occurs, problems arise. For society to regain the equilibrium, the problems must be identified and then resolved.

Bryce-Laporte (1969), agrees with Horton. As Bryce-

Laporte points out, the problem was that "blacks" did not know where and how to take their place in society, which resulted in a repeat of earlier immigrant groups. In other words, Bryce-Laporte defined the problem as the "blacks" themselves instead of the larger society. The question that comes to mind is how could equilibrium exist in society if one group is going to be identified as the problem instead of the society as a whole?

The next theory, which may also be found in Horton (1966), is the conflict model. According to Horton, problems arise from the unsuccessful ability of society to meet the changing needs of each individual. In other words, unlike the order model, conflict theory proposes changes to the system itself. According to Barth and Noel (1972), conflict theory is most useful in understanding long-term ethnic relations. They further explain that there will always be changes in society and the power that each group has will result in social change. Therefore, as the writer sees it, social change will occur, at varying levels in society as a power imbalance occurs. Given the composition of society, it appears reasonable that changes will occur on different social and organizational levels. It is the conflict model on which the current study is based. The writer believes that all members of society have to recognize the changing needs that develop in a multicultural society. The needs must be identified and compromises made on the needed changes by

society as a whole.

The next theory to be mentioned is the assertion or accommodation model. This theory may be found in Woldemikael (1987), which is actually based on Piaget's (1952) theory of adaptation of individuals to their surroundings through assimilation and accommodation. Assimilation is defined as a minority ethnicity being "encouraged or coerced to abandon their ethnic culture in favour of the dominant or 'official' culture" (Herberg, 1989, p. 16). Woldemikael defined accommodation as "the process of change within the structure of an organism in order to fit to environment or outside elements" (p. 415). Woldemikael went on to add that adaptation to the environment and other people is accomplished through accommodation or assimilation. In other words, individuals must interact with one another and adapt their values and beliefs to their surroundings.

Basically, what the model suggests is that individuals have to change their values and beliefs to fit into their surroundings (accommodation) or to change their surroundings to fit their values and beliefs (assimilation). As may be seen in society, both accommodation and assimilation occur with regard to race relations. For instance, some ethnic groups have changed their appearance (ethnic groups clothing) and began to dress the same as Canadians (accommodation). On the other hand, some groups have broken away from society and formed their own groups (e.g. China town in Toronto), where

they maintain their own cultural beliefs and language (assimilation). With regard to the group that used assimilation to adapt to their new surroundings, segregation actually occurred. However, it appeared that the group needed to segregate to maintain their own culture and identity.

Another theory is called the psychiatric and conflict-resolution approach. According to Esman (1990), writers in this school of thought believe that ethnic violence is attributed to "aggressive impulses activated by societal stress, such as rapid urbanization, economic depression, or frustrated expectations" (p. 61). He went on to add that ethnic conflict is pathological as it is destructive towards individuals who are participants and those who are innocent.

In order to reduce the conflicts, individuals in this school of thought believe mediation should occur between the conflicting groups. Therefore, the groups may recognize the problematic issues and try to identify common interests to rectify the problem and develop a civil coexistence. As may be seen, this approach relies heavily on a therapeutic technique, which may not always be helpful.

The last theory to be presented is what Willemssen and Van Oudenhoven (1989) refer to as theories of prejudice. These theories are actually based on six theoretical approaches which were first developed by Allport. These theories will just briefly be mentioned.

The first two theoretical frameworks are the historical

approach and the sociocultural approach. These two approaches, according to Willemssen and Van Oudenhoven (1989), are actually based on the larger societal level and take all of the societal issues into account. They further added that these two approaches are hardly ever used any more in social psychology.

The next theoretical approach is the situational approach. Basically, what this approach does is, "stresses immediate situational forces which influence intergroup contact and interethnic attitudes" (Willemssen and Van Oudenhoven, 1989, p. 16). It is believed that having intergroup contact will decrease the amount of prejudice that is present. However, the writer must add that if individuals are not willing to interact with each other on a basis of compliance, more prejudice may result between the groups.

The last three theoretical approaches are the stimulus object, the psychodynamic and the phenomenological. These three approaches are concerned with individual psychological processes. For instance, the stimulus object approach, according to Willemssen and Van Oudenhoven (1989) "assumes that prejudice is based on actual differences between groups which leads to dislike, discrimination and hostility" (p.17). However, the authors added that this approach is now obsolete as it appeared to the "blame-the-victim approach".

The psychodynamic approach is concerned with personality dispositions. The approach, according to Willemssen and Van

Oudenhoven (1989), "postulates that prejudiced persons are more close-minded, intolerant of ambiguity, anxious, and dogmatic" (p. 17). In other words, some individuals would become the persecutor and others the scapegoat.

When there are conflicts among numerous ethnic groups, what may be observed is that there is a great possibility that one group would be prosecuted by all the other groups. As the authors noted, "if that aggression cannot be acted out toward the persons responsible for the frustration it will be displaced toward any other victim" (p. 17). In other words, one minority group may actually persecute another minority group instead of uniting forces and challenging the majority group.

The last approach is the phenomenological approach which deals with the way individuals think and the belief by others that their conduct is the result of the interpretation of the situation. It is in this approach where stereotypes will play a significant role. The most prominent aspect of this approach is that "an individual's identity depends to a large extent on social group memberships" (Willemssen and Van Oudenhoven, 1989, p. 18). In other words, this theory believes that individuals try to develop a positive social image so they may develop a positive image within a group. The positive image then leads to a social identity which is left open to be judged and interpreted by other individuals. If the wrong image is projected, then conflict may arise which

could lead to prejudicial actions and ridicule by others. In turn, a harmonious society would not be present.

The above theories only account for some of the actual models and approaches to race relations. In each study conducted on the area of race relations, a different approach or even combination of approaches may be utilized. The approach used must be kept in mind so the issues raised in the study remain clear.

Studies in the Area of Race Relations

Various studies have been conducted in the area of race relations. Each study is of importance as it focuses on different aspects of race relations. Some of these studies will now be presented.

Zelmer and Johnson (1988), conducted a follow-up study of International student university graduates. The focus of the study was on graduates from the University of Alberta between 1972 and 1984. The study suggested that some imbalances were present for international students. The imbalances included financial, personal, recreational and academic needs. It was suggested that the imbalances occurred because of policy implications. Therefore, some policies need to be implemented to help international students adjust to Canada.

Ramirez (1973), conducted a study regarding cultural democracy in education, its relation to cognitive styles and

the effect it has on learning for culturally different children. Ramirez stated that the main reason for the failure of educational institutions to meet the needs of Mexican-Americans was that they did not recognize or reflect the actual cognitive styles of the people. In his study, Ramirez stated that his study was supported by another study which administered the Portable Rod and Frame Test. Ramirez hopes that the results of his study will result in the development of techniques to help teachers to teach in the Mexican and American styles.

A study was conducted by Ferris (1989), which examined post-secondary education in Northern Canada. The researchers main argument was that the past educational patterns across the huge land masses of the northern continent, have been culturally inappropriate. Ferris does not believe that the educational services have been sensitive to the needs of Aboriginal people. In turn, the educational knowledge of the Aboriginal people has been deficient which has resulted in them not acquiring the necessary prerequisites to enter into post-secondary institutions. In other words, the Aboriginal people have not been able to obtain the necessary education in order to increase their access to employment opportunities. This may have an impact on their psychological well-being.

Dawson (1988), conducted a study to examine the impact of Canadian native education on self-esteem. Dawson suggested that the provincial educational system has not really made an

attempt to incorporate native culture into the education component. She also suggests that education is based on an assimilation model which means natives are being integrated into a non-native society. In turn, natives are beginning to feel their culture is worthless which results in low self-esteem and a deterioration of coping abilities in both native and non-native societies. Dawson recommended that educational materials and teaching methods need to be developed so native culture may be present in the curriculum. In conclusion of her study, Dawson states that these changes will result in higher functioning among natives in both native and non-native societies.

The next study to be mentioned focused on minority students attending white college campuses and was conducted by Farrell and Jones (1988). The study wanted to link the experiences of minority students to racism. Data for the study was collected through an analysis of reports (N = 5), which reported harassment and violence towards minority students. Another source of data utilized was an analysis of periodicals and books.

The results of the study showed that the increase of racism was actually encouraged by the national administration and by individuals in the majority group who were in leadership roles. Farrell and Jones concluded that in order to reduce racism, officials at universities must make it very clear that racism was not accepted and anyone violating the

rules would be severely punished.

Spears and Manstead (1989), conducted a study which explored social stereotyping and differentiation from a social identity perspective. The sample consisted of 89 students from two universities, each of which was administered identical versions of a questionnaire. The questionnaire contained questions on perceived job opportunities, perceived status and prestige, personal importance of dimensions and rating of "typical" students. The results of the study, according to Spears and Manstead, replicate and extend previous research which suggested group differentiation was present.

The focus of a study by Moreau (1987), was adult education among "blacks" in Nova Scotia during the period of 1750 to 1945. During this time period, "blacks" were not capable of obtaining a formal education due to their slave heritage and powerlessness. In turn, "blacks" did not obtain socioeconomic equality as whites. Moreau stated that the denial of formal education for "blacks" resulted in the establishments of Masonic organizations in white communities. These organizations performed supportive functions and provided "blacks" with skills, knowledge, and social skills while the organizations worked at obtaining rights for "blacks" in white communities. At this time, these organizations were not capable of having any impact on the white community so they began to disappear. Eventually, other

organizations developed that promoted the rights of "blacks".

The issue of social distance on a university campus was discussed in a study by Crull and Bruton (1985). Crull and Bruton (1985) administered the Bogardus social distance scale to 954 students enrolled in an introductory sociology class. The results suggested that there was an increase in social distance on the campus as compared to the study Crull and Bruton did in 1975. According to Crull and Bruton (1985), the study also

reaffirms greater tolerance among women than men, contrary to some earlier research and suggests that some contemporary controversial outgroups continue to receive very high social distance scores and that social contact is an influential variable. (p. 59)

The next study to be discussed revolves around race relations with trustees, administrators, and faculty at a university in the United States. In order to obtain data, Jacques and Hall (1984) employed numerous research techniques. First, historical documents were examined and then Equal Employment Opportunity Commission data for 702 colleges and universities were gathered. The third technique was a survey which was mailed to people affiliated with twelve southeastern colleges and universities.

After some questionnaires were returned, some interviews took place (80% personal, 20% telephone) with twenty-four randomly selected individuals at seven of the twelve institutions surveyed. The study revealed that "minority" professional personnel were not equally nor proportionally

represented at the surveyed institutions. According to Jacques and Hall (1984), "an examination of the distribution of 'minority' vis-a-vis 'majority' professional employees within southeastern colleges and universities showed disproportionate and noninclusionary practices" (p. 389). In fact, they also found that "30 percent fewer of the 'minority' faculty held tenure than their 'majority' faculty counterparts" (p. 395).

The findings of this study are very interesting, especially when examining race relations on a university campus with regard to students. If the faculty have difficulties with race relations, it is only understandable that students may as well. As many students know, what happens in the administrative area of universities either directly or indirectly affects them. Therefore, it is feasible to assume that the same may hold true in the area of race relations.

A study by Holdaway, Bryan, and Allan (1988), focused on the need for policy making that affect international university students in Canada. The study suggested that Canada has been experiencing a decline in international student enrolment. The authors felt that the decline is due to insufficient financial support and employment restrictions. The decline is also due to the lack of policies in universities focusing on problems of international students. the problems identified include immigration procedures,

finances, loneliness, language and accommodation. In order to address these problems, a study at the University of Alberta was conducted. Recommendations from the sample addressing these problems were: they should be allowed to work in Canada while studying and after graduation; more scholarships should be available to them; and, differential fees should be removed. These problems were also being examined in the current study.

The final study to be discussed in this section deals with the race of the interviewer in race relation studies. Anderson, Silver and Abramson (1988), conducted a study to identify the effect of the race of an interviewer on race-related attitudes. The authors of the study expected to find a "substantial effect of the race of the interviewer on responses to both the feeling thermometer and closeness measure toward whites" (p. 292). In order to conduct the study, it was arranged for one group of whites to be interviewed by whites and another group of whites to be interviewed by blacks. The same held true for blacks, as one group was interviewed by blacks and another group was interviewed by whites. The responses on the feeling thermometer and closeness measure were then compared.

It was found that blacks who were interviewed by whites were more likely to express warmth and closeness towards whites as compared to blacks who were interviewed by blacks. However, the researchers suggested that "the pattern of

responses to the closeness items appears to result from the format of the question" (p. 289). In the writer's view, more concise research needs to be done in this area.

As could be seen in the above studies, numerous research techniques were provided that focused on different aspects of race relations. Each of these studies contribute valuable knowledge to race relations, which is pertinent to acknowledge.

Interracial Friendships

One of the determinants of racial problems may be seen through an examination of interracial friendships. By recognizing problems in children with regard to race relations, changes may be made at school to help resolve the problem. In turn, race relation problems may be reduced later on in life.

Damico and Sparks (1986), conducted a study to examine school organizational structure and its impact on students' interracial and cross-sex communication patterns. In order to do this, the researchers surveyed 677 students from two schools, who were in grades 6, 7, and 8. The researchers used the two schools in order to do a comparison since one school offered interracial contacts and the other school did not. The study found that white and black female students had differential social roles. In fact, white females were in the centre of social interactions, whereas black females were

isolated from classmates. Damico and Sparks concluded that schools can develop a structure in their curricula to improve minority and majority interactions.

Another study conducted by Hallinan and Williams (1987), also suggested that classroom organizational features and student characteristics could affect the social ties of students which would interfere with friendship stability. The researchers used longitudinal data from 375 fourth through seventh grade students from 16 desegregated classrooms. The researchers found that individual characteristics of students were the strongest determinants of interracial stability. However, the researchers suggested that schools should adopt policies and practices that would help to promote stable interracial friendships.

Hallinan and Williams (1989), conducted another study examining the selection of friends among high school students. The researchers used data from the High School and Beyond survey, which was a longitudinal study collecting data from over 58,000 sophmores and seniors. The researchers found that students are only one-sixth as likely to chose an interracial friendship than a same race friendship. They concluded that even though personal characteristics of students have the strongest effect on choosing friends, the organizational structure of schools, for instance tracking, were also very important.

The last study to be mentioned in this section was

conducted by Hallinan and Teixeira (1987). The researchers examined the effects classroom characteristics had on interracial friendliness among students in desegregated classrooms. The researchers used data collected in a longitudinal study of 1,477 students. In order to use the data for the purpose of their study, they separated the data and only used the data from students that were in a desegregated classroom, which gave a sample size of 455. The study found that classroom characteristics associated with "status levelling" operated differently for each race. The study also found that the academic status of peers affected the interracial friendships of black students more than white students.

These studies seem to indicate that schools take part in the stability of interracial friendships. Ramcharan (1982) stated that in a previous study he conducted, children complained about racial slurs that teachers made towards them. Given this, teachers need to be educated about the topic of multiculturalism. It is also suggested that schools, through the promotion of policies and programs, may help to reduce the problems students have in developing and maintaining interracial friendships.

Social Work and Minorities

It is believed by some researchers that minorities who emigrate to a new country can develop psychological problems

(Favazza, 1980; Fabrega, 1969; Cheung and Dobkin de Rios, 1982). Favazza (1980) went as far to say that economic and social deprivations which are associated with culture change that occurs when emigrating may undermine the individuals security and in turn, the stability of the child's and the family's functioning. Therefore, interpersonal conflicts may arise and actually have the result of altering the socialization pattern. Being able to have a well-balanced and functioning social pattern appears to the writer, as being pertinent in interracial contacts. If the family members can not function adequately in society, problems may arise with the majorities.

When looking at the Chinese, numerous factors can effect their admission to mental health centres. "Among the Chinese, cultural values associated with such matters as stigma, shame, and loss of face, can affect rates of hospital admissions" (Cheung and Dobkin de Rios, 1982, p. 147). In fact, it is seen as a weakness by the Chinese culture to seek psychological help. In turn, by not seeking help, more problems may develop which may affect their adaptation to their new culture. Social workers may be able to help the new immigrants adapt to their new culture if the immigrants are willing to accept the help.

According to Salvendy (1983),

when immigrants do seek help from an agency or institution, they often encounter a double handicap. Not only may there be linguistic difficulties present but they can be compounded by culturally

determined ways of expressing anxiety, depression or psychotic symptomatology. (p. 11)

Social workers must be aware of cultural differences in order to help immigrants adapt. If social workers do not possess the awareness they may hamper the treatment effort and actually cause more problems for the minority. If a language barrier exists, a social worker should try to find another social worker that can speak the client's language, as more significant outcomes could result (Kinzie, Fran, Breckenbridge, and Bloom, 1980).

Salvendy (1983), explained how many minority groups have developed their own counselling and educational centres. With regard to these centres, he suggests that they should be published in all social service directories. This idea seems very noteworthy as it shows how social agencies can help with race relations. If an individual is experiencing a problem, the social worker tries to obtain the best service for them, so this should occur with minorities as well. If there are available services that may be beneficial, they should be utilized.

It was suggested by the Council on Social Work Education (1978), that a model be developed to sensitize social work students to the needs of minorities. Hoyos, Hoyos and Anderson (1986), suggested that an actual model or theoretical perspective is still not available in the literature. However, upon reviewing the literature, the authors found that

there are two main problems with respect to the problems of minorities that social workers should be aware of. These two perspectives are cultural dissonance and institutional racism.

According to Delgado and Humm-Delgado (1982), social workers have been trying to understand minority cultures, especially in the area of dissonance and the problems that arise because of cultural differences. It appears that "a number of social work professionals focus on cultural differences to explain minority situations and minority problems" (Hoyos et al., 1986, p. 61). Social workers must not fall into this trap as it may produce problems when working with minority clients. For instance, they may already have a preconceived idea as to what the nature of the problem is which would interfere with the therapeutic process and the client's right to self-determination.

The other area social workers must be aware of is institutional racism. According to Hoyos et al., (1986), institutional racism refers to the perspective of dealing with minority problems in terms of discrimination that occurs in social structures. Social workers must be careful not to blame everything on the institution as the problem may also be cultural. Social workers must acknowledge that there are numerous reasons for race relations problems existing in society. As the writer views it, race relation problems develop because of a wide diversification of issues (e.g. institutions, culture, language). Social workers must be able

to make appropriate assessments and intervene at the appropriate level.

The major point for social workers to be aware involves interracial communication. According to McNeely and Badami (1984), "miscommunication among culturally dissimilar staff members is not uncommon" (p. 22). If miscommunication can easily occur among staff members, is it not uncommon for miscommunication to occur among students and professors, as well as social workers and minority clients? What may seem straight forward to one group, may not be clear to another group. Social workers must be aware of this as "school social workers are unusually well placed to assume part of the responsibility for achieving harmonious relationships within the school" (McNeely and Badami, 1984, p. 22).

Social workers frequently take on the role of mediator, so they must have a keen awareness of problems in communication. In other words, social workers must be able to adhere to race-specific communications to help minority groups feel less threatened and alienated in society. If social workers do not have the necessary interracial skills, referral to an appropriate resource should occur.

Interventions

One area of intervention to help individuals appreciate other cultures occurs in classrooms. In a study by Chasteen (1985), two introductory sociology courses undertook their

studies in the community and at the same time participated in the community. Chasteen found that these individuals began to appreciate the community as well as developing emotionally and intellectually towards the diversification of cultures.

Similar results were found in another study by Chasteen (1987). In this study, however, he had students in a course on race relations assume the identity of another ethnic group. The students then kept the new identity for the entire semester. Chasteen believed that the study supported the advantages of the cognitive and affective teaching methods.

The University of Saskatchewan has organized and implemented a Native Law Centre which is currently active and effective. The Centre began as an administrative body for the Program of Legal Studies for Native People in 1975. In 1984, the Centre, being well utilized, became a part of the College of Law. Today, the Centre continues to be an effective service which has the end result of being an intervention. The Centre offers seminars, workshops, and lectures, which help people become aware of the Native culture. Due to the effectiveness of the Centre, it appears as though it will play a permanent role in the area of research, publications and resources in the area of native law, all of which result in an intervention role. Another intervention was reported by Ramcharan (1982), who mentioned that a Task Force on Race Relations was developed in Toronto. The development of the Task Force indicates that race relation problems exist in

Toronto to such a degree, that help was sought. The action was a positive move in the city.

Another intervention approach may be carried out through the utilization of group work. According to Smith (1987), "relationships within a group of people or between two groups can be improved by providing an occasion for them to talk to one another" (p. 165). It is this notion that has actually developed self-help groups. Developing groups where minorities may come together to share their feelings and frustrations, may be a positive movement. Minorities may be more willing to discuss their problems with someone of the same race, instead of a majority member of society.

According to Coyle (1980), "the use of planned group experience to deal with neighbourhood tensions especially in interracial or interethnic group situations" is valuable (p. 43). Bringing individuals together in a neighbourhood can decrease any misunderstandings the different race may have. In turn, interracial friendships may develop which could lead to further desegregation.

Konopka (1971), believed that changing the actual culture of racial discrimination is a basic task of social group work. Informing individuals of differences among cultures can help reduce problems that may arise due to misunderstandings and miscommunication. Utilizing a group may help individuals develop a new perspective of what occurs in society. By developing a new perspective, race relations may become more

harmonious.

Another suggestion in order to intervene in the area of race relations is to implement seminars. Shaw (1987) acknowledged the efforts of groups to organize inter-agency seminars and to form seminars for government officials. In these seminars, Shaw (1987) suggested that people be acquainted with race relation policies, immigration and settlement, institutional racism, implementation of departmental policies and have the opportunity to meet and communicate with ethnic minorities. It is felt that seminars with this approach may be useful.

Shaw (1987), stated however, that "where such training is effective in changing individuals, it is doubtful whether much consequent change in their organisations will be achieved" (p. 35). In other words, Shaw is suggesting that even if personal racism is not present, institutional racism may be present. Therefore, the focus of interventions in the form of seminars etc., should be based at an institutional level.

Rodriquez (1987) suggested that institutions need to become more aware of ethnic minorities. In fact, she indicated six areas that institutions need to be aware of: "employee representation; compensation; recruitment and selection; training, career development and promotion; affirmative action policies and procedures; and inter-ethnic friction" (p. 131). As Rodriquez pointed out, the problems

associated with these issues stem back to training and the educational system. In other words, problems need to be identified at the educational level.

Summary of Literature Review

The media has a crucial impact on society's impression of race relations. The media is frequently the first introduction of any racial conflicts and its presentation is often the belief society takes. However, each individual's theoretical orientation may also have an impact. For instance, as was discussed, people could follow a neo-Marxist approach, order model, conflict model, assertion or accommodation model or the psychiatric and conflict resolution approach. Each of these approaches identifies racial conflicts from different points of view and offers various suggestions as to why racial incidents occur. People may become stagnant in their thinking due to their belief in the theoretical connotation.

Numerous studies that have been conducted in the area of race relations were also provided. These studies focused on various components of race relations such as political alienation, social stereotyping and interracial friendships. Some problems were identified in these studies and suggestions for social work with minorities were provided. The review of the literature ended with a discussion of interventions which included group work, seminars, programs and policies. It is

believed that such interventions should be based at the institutional level.

Chapter III

Research Paradigm and Hypotheses

This section is composed of the hypotheses and research paradigm. The research paradigm is important to acknowledge as it sums up the antecedent, independent and dependent variables in one chart. In turn, the research paradigm may act as a quick referral source to the reader.

Hypotheses

Hypothesis No. 1

Individuals who are in the visa student group are less likely to report unpleasant racial experiences on campus as compared to non-visa students.

The independent variable. Being a visa or non-visa student is the independent variable. A visa student is an individual who has come to Canada from another country to attend school and had to obtain a student visa from Employment and Immigration Canada in order to attend the university. A non-visa student is identified as a visible minority who is a landed immigrant or Canadian resident. The student group that the individual belongs to will be identified through their country of birth (e.g. Middle East, West Indies, Rest of Asia, etc.).

The dependent variable. The dependent variable is the existence of unpleasant racial experiences on campus. These experiences were determined through the open-ended questions in a survey.

Rationale. As seen in the literature, numerous Chinese individuals will not discuss their problems with anyone as it is seen as a sign of weakness. Therefore, it appears that those individuals who are in the visa group, which is composed of mainly individuals from the Rest of Asia, will be less likely to report an unpleasant racial experience.

Hypothesis No. 2

Visa and non-visa students are more likely to report unpleasant racial experiences occurring off campus than on campus.

The independent variable. As in hypothesis no. 1.

The dependent variable. The dependent variable is racial incidents occurring on or off campus. This will be determined through a question on the race relations survey.

Rationale. As has been seen in numerous newspaper articles and news broadcasts, most racial disputes occur on the streets. Therefore, it appears likely that unpleasant racial experiences will occur more frequently "off campus" as more racist groups may be present and active on the streets than "on campus". In other words, there are more diverse areas where racial acts could occur "off campus" as compared

to "on campus".

Research Paradigm

The research paradigm consists of the antecedent variables, independent and dependent variables (see Figure 1).

Antecedent Variables

The antecedent variables are important to acknowledge because they can have an impact on the results of the study. By acknowledging the antecedent variables, individual differences may be accounted for. Also, antecedent variables can be used to see if they have an association with the dependent variables. For instance, being in Canada for less than one year may be associated with more unpleasant racial experiences. Antecedent variables may also be associated with each other.

The antecedent variables can be classified into two categories: characteristics and educational factors. The characteristics include group identification, age, sex, marital status, country of birth, residence, and length of residence in Canada. The education factors include number of years attending the University of Windsor, faculty, program, academic status and expected year of graduation.

Antecedent Variables	Independent Variables	Dependent Variables
Demographics	Student Group	Racial Incidents
-group identification	-visa	-on campus
-sex	-non-visa	-off campus
-age		
-marital status		Ethnic/Racial Perceptions
-religion		
-country of birth		-conflicts
-number of years in Canada		
-residence		Cultural Adaptation
-parental information		
Educational		-cultural activities
-number of years at the university of Windsor		-friendships
-expected year of graduation		-interracial activities
-faculty		
-program		
-academic status		

Figure 1: Research Paradigm

As may be seen in the research paradigm, the two groups of students (visa or non-visa), are the predictors of racial incidents, perceptions and cultural adaptations. As well, the demographics and educational factors are provided to account for any possible differences between the two groups. These factors will be discussed in more detail later on.

Chapter IV

Methodology

The procedures used for selecting the sample and conducting the study will be discussed. The topics to be considered in this section are: classification of the study; setting and population; procedure; and, the instrument used in the study.

Classification of the Study

The classification of the study is quantitative-descriptive in nature. According to Tripodi (1985),

quantitative-descriptive knowledge is quantitative data that answer simple, descriptive questions. The answers to quantitative-descriptive questions are facts that state the existence of empirical relationships between two variables. They provide data about frequency counts and proportions within one variable, as identified by another variable. (p. 233-234)

In the current study, it is the existence of empirical relationships that is being sought. The classification of the study can be broken down into a sub-type, which according to Tripodi et al. (1983), is a population description. According to Tripodi et al. (1983), "research that seeks to describe accurately some characteristics of designated populations are typically represented by survey studies, which are conducted at one or more periods of time" (p. 19). As will be seen, the current study utilized a survey at one

period of time.

There will be three main steps in the quantitative-description which will now be provided. The first step concerns the racial group of the participants. It is important to identify the racial group of each participant to make cross-cultural comparisons. For instance, visa students may encounter more problems on campus as compared to non-visa students. This is important to acknowledge and evaluate as programs may be utilized to help individuals adapt to the cultural changes on campus.

Secondly, the description will revolve around the independent variables. Visa and non-visa students will be described with respect to their views of racism on campus. This description could lead to suggestions for future research. Lastly, there will be a description of the antecedent variables for each participant.

The Setting and Population

The setting was at the University of Windsor, Windsor, Ontario and the population will consist of visible minority students who are currently enrolled at the University. It was estimated that approximately 658 visible minority students are registered at the university according to the Registrar's office. Broken down into group identifications, 44 students were from the West Indies, 42 from the Middle East, 19 from Africa, 45 from South Asia, 500 from the Rest of Asia, and the

remaining 4 students were from Central and South America. See Appendix A for breakdown by Region of group identification classifications.

The population was finite; hence, all the visible minority students had the same opportunity of being chosen to participate in the study. This was accomplished by obtaining all the names of visible minority students from the Registrar's office, various ethnic student organizations and from the Race Relations office. Co-operation of the University of Windsor, the Registrar's office, student organizations and the Race Relations office was required to conduct the study.

The sample. The sample consisted of 100 visible minority students who voluntarily participated in the study. These students were assigned to a "visa student" or "non-visa student" group. The visa group consisted of 58 people and the non-visa group consisted of 42 people. By using a strategic random sampling procedure, the groups consisted of individuals who had different past experiences as outlined in the research paradigm under the heading Antecedent Variables, as well as belonging to various racial groups. Given this, it may be stated that the sample was generalizable to the population of visible minority students enrolled at the University of Windsor.

Procedure

The first part of the procedure was to design and pre-test the surveys for the study. This required numerous meetings with the committee responsible for designing the survey, which included the Race Relations Officer, Director of the Social Science Research Unit, a student and the author. The pre-test was administered to eight students, four visa and four non-visa students, in order to pre-test both surveys. The first survey was administered to the entire sample and the second survey was administered only to visa students. The pre-test sample offered some suggestions for changes to the survey, as well as the two interviewers noted some changes. After the survey was pre-tested, the committee met again to discuss the survey and made some final adjustments. At that time, it was also decided to pre-code the survey to save time later on.

The next step of the study was to obtain the names of all the visible minority students registered at the University of Windsor from the Registrar's office, from student organizations and from the Race Relations office. All the names were put into a computer file according to their racial background. Any duplicate names were then deleted. The names were then printed out and every sixth name was chosen to be in the study. The people chosen were sent a letter from the Race Relations Officer to inform them of the purpose of the study (see Appendix 5). The individuals were then contacted

by phone and the place and time of the interview arranged. It was estimated that the interview would take approximately 20 to 30 minutes. If a person refused to participate in the study or if the interviewers were unable to contact an individual after several attempts, then the name was returned and the next person on the list was chosen. This procedure was followed until 100 people were interviewed.

Three visible minority students were hired to help conduct the interviews. These three students were in addition to the author and one other student on the survey committee. The interviewers met with the survey committee prior to the actual interviews. The interviewers were trained to conduct a proper interview so a systematic interviewing process would be followed in order to reduce the possibility of interviewer bias. During the interviewing stage, the survey committee and interviewers met in order to keep track of the interviews being conducted and to discuss any problems that may have developed.

The next phase was to analyze the two surveys. The results of the two surveys were examined with regard to each individual's responses and then the responses for visa and non-visa students were compared. The study took about ten months to complete.

Instrument of Study

The instruments of the study consisted of two surveys, one for the entire sample i.e. both the visa and non-visa student groups (see Appendix C) and the other for the visa student group only which included questions concerning their arrival in Canada and the University of Windsor (see Appendix D). The questionnaires requested information about the subject's background, background of parents, education background, and racial background as well as questions regarding racial incidents and the subjects' perception of the majority groups treatment towards minorities. The questionnaire was pre-tested, changes were made and then the questionnaire was finalized. During the pre-test, the questionnaire appeared reliable as the pre-test sample understood the questions and answered them appropriately.

Chapter V

Results and Discussion

Description of the Sample

The focus of the first discussion will be based on the antecedent variables. As may be recalled, the antecedent variables are: age; sex; marital status; religion; group identification; number of years in Canada; and educational factors. Each of these variables will now be discussed.

Sex, Age, Marital Status and Religion of Sample

There were 100 individuals who participated in the study, of which, 58 were visa students and 42 non-visa students. The visa and non-visa students were both administered the Race Relations survey. The visa students were also administered another survey, which was composed of questions addressing their arrival in Canada and at the University of Windsor. For the first part of the data analysis, the Race Relations survey will be discussed. After the survey is discussed, then the results of the survey for only the visa students will be presented.

Of the 100 people who were administered the primary questionnaire, 76 were males and 24 were females. It was expected that the sample was representative of visible minority students registered at the University of Windsor

during the fall and winter semesters, since a list of all visible minority students registered at the University of Windsor was obtained from the registrars' office and strategic random sampling was utilized.

The ages of the sample were classified into five year age groups as shown in Figure 2. Over half the sample (57), were classified in the 20 - 24 age group with another 25 being in the 25 - 29 year age group. The age distribution is representative of a university population as the majority of students enter university directly from high school. One person refused to reveal their age. The estimated mean age category was 23.97 years with a standard deviation of 4.33 years.

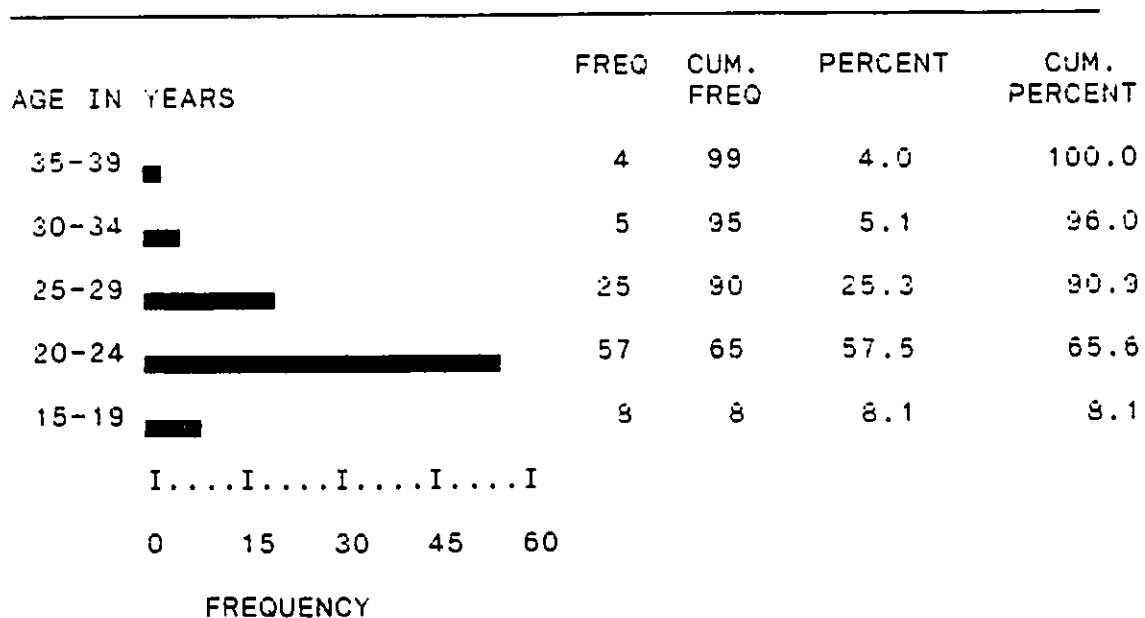


Figure 2: Age of Sample

The majority of the sample (83) were single, one was divorced or separated and the remaining 16 were married. Of the 16 who were married, 12 were married to someone of the same race and 4 were married to someone of a different race. The marital status of the sample appears representative when comparing it to the age distribution. In recent times, a large number of people are getting married after age 25, which supports the large representation of single people in the study.

With regard to Religion, 14 were Roman Catholic, 1 was Methodist, 9 were Hindu, 14 were Muslim, 3 were Buddhist, 33 had no religion and 26 had another religion that was not classified (see Figure 3). Of the 33 people who had no religion, 1 stated that their family's religion was Roman Catholic, 8 said their family's religion was Buddhist, 17 indicated that their family had no religion and 4 said that their family's religion was other than what was categorized. Three people did not answer the question.

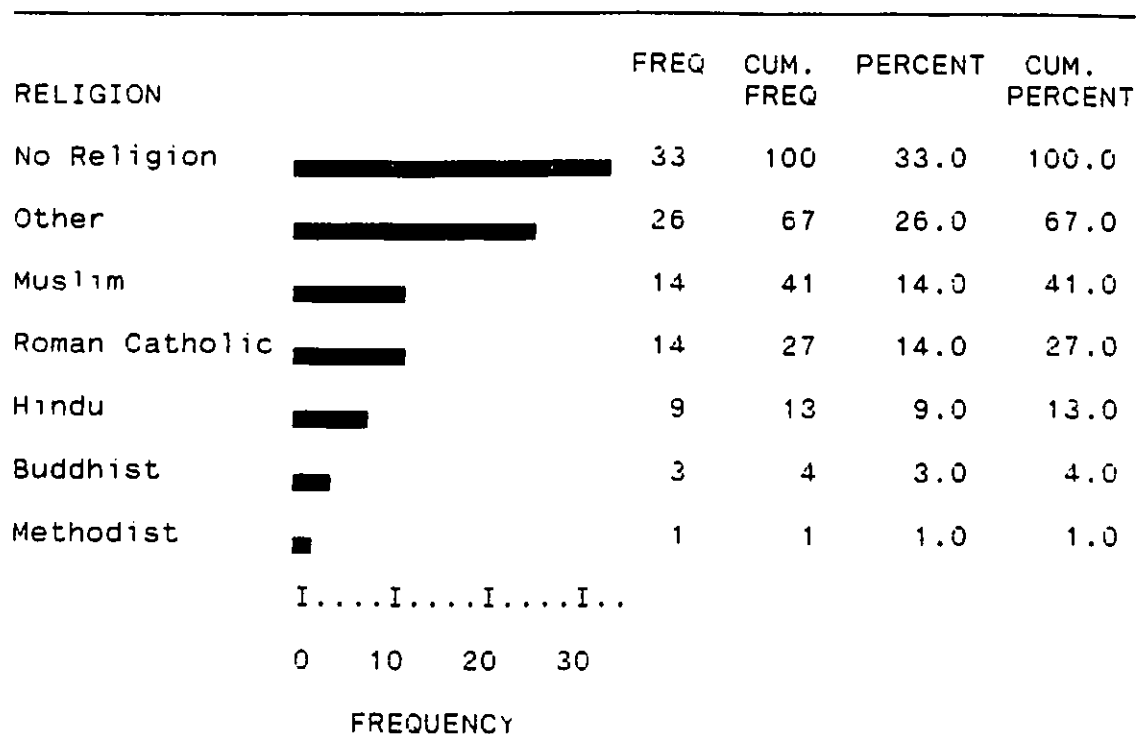


Figure 3: Religion

Group Identification and Language

In terms of group identification, it must be noted that the sample group was determined through self-identification. Through self-identification, the most prominent group identification was Rest of Asia, which accounted for 51% of the sample. The large classification was not unusual on the University of Windsor campus as 75.9% of the original 658 people were classified as coming from the Rest of Asia. The second most prominent group was South Asia which consisted of 15 people (see Figure 4).

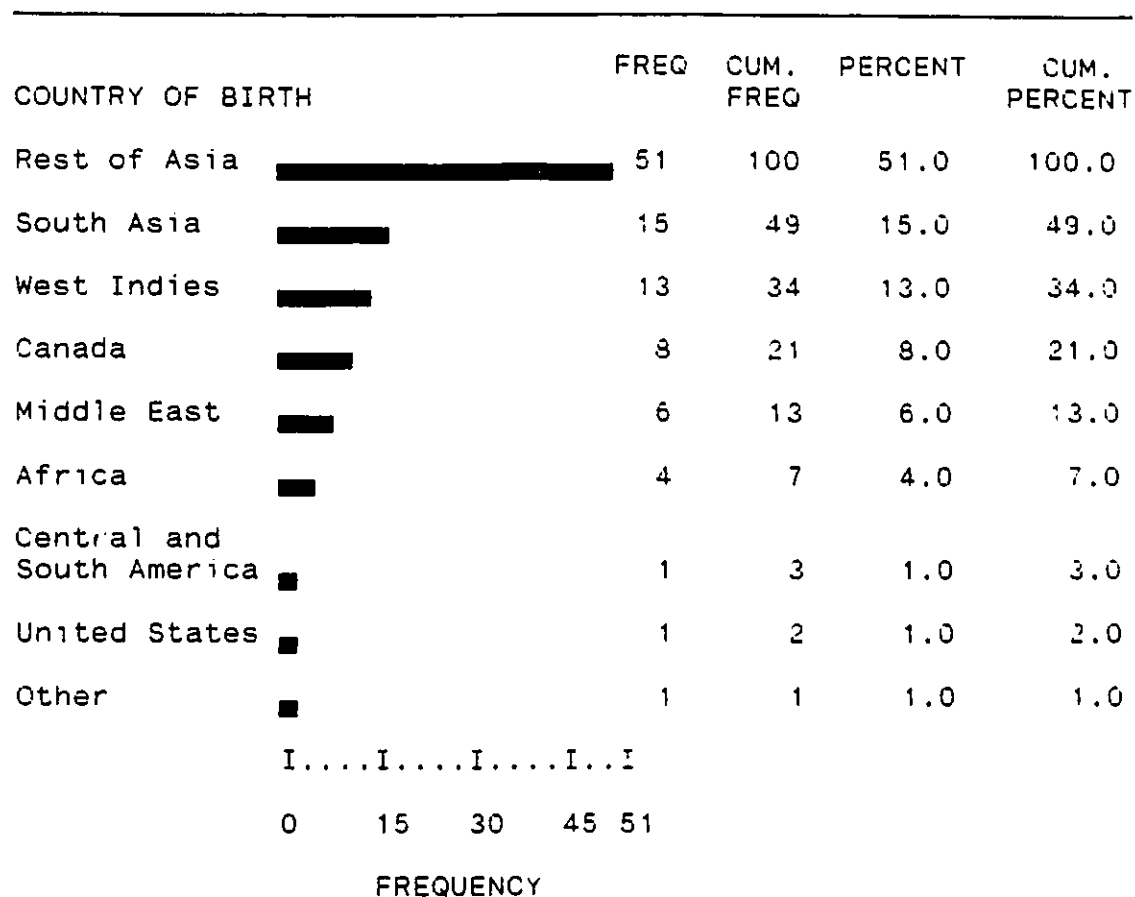


Figure 4: Group Identification

With regard to language, 72% of the sample stated that English was not their mother tongue. This result was anticipated considering the majority of the sample came from a country where English was not the official language. A wide variation of languages first learned was provided by the sample. Two examples were: Chinese and Punjabi. Overall, 27% of the sample stated that the first language they learned was English and one person said French was the first language

they learned (see Figure 5).

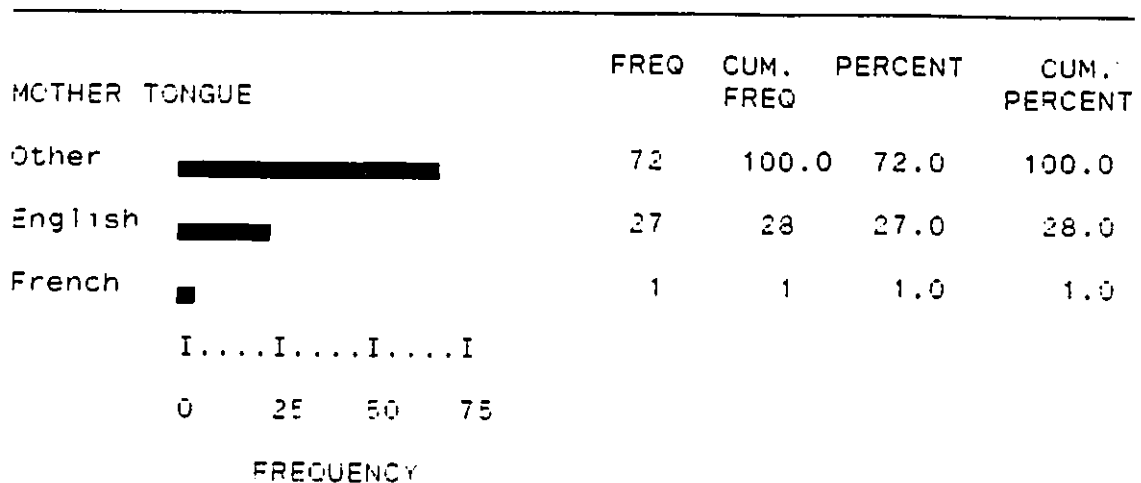


Figure 5: Mother Tongue

Length of Residence in Canada

When examining the results of the sample, it was found that 89 people were not born in Canada, as compared to 11 people who were. There was a wide diversification of the number of years the 89 people had resided in Canada. The range was from 1 to over 14 years with a mean of 3.57 years and a standard deviation of 2.19 years (see Figure 6). The most prominent country of birth was the Rest of Asia, which accounted for 49% of the sample and the second most prominent countries of birth were the West Indies and South Asia, which each accounted for 13% of the sample.

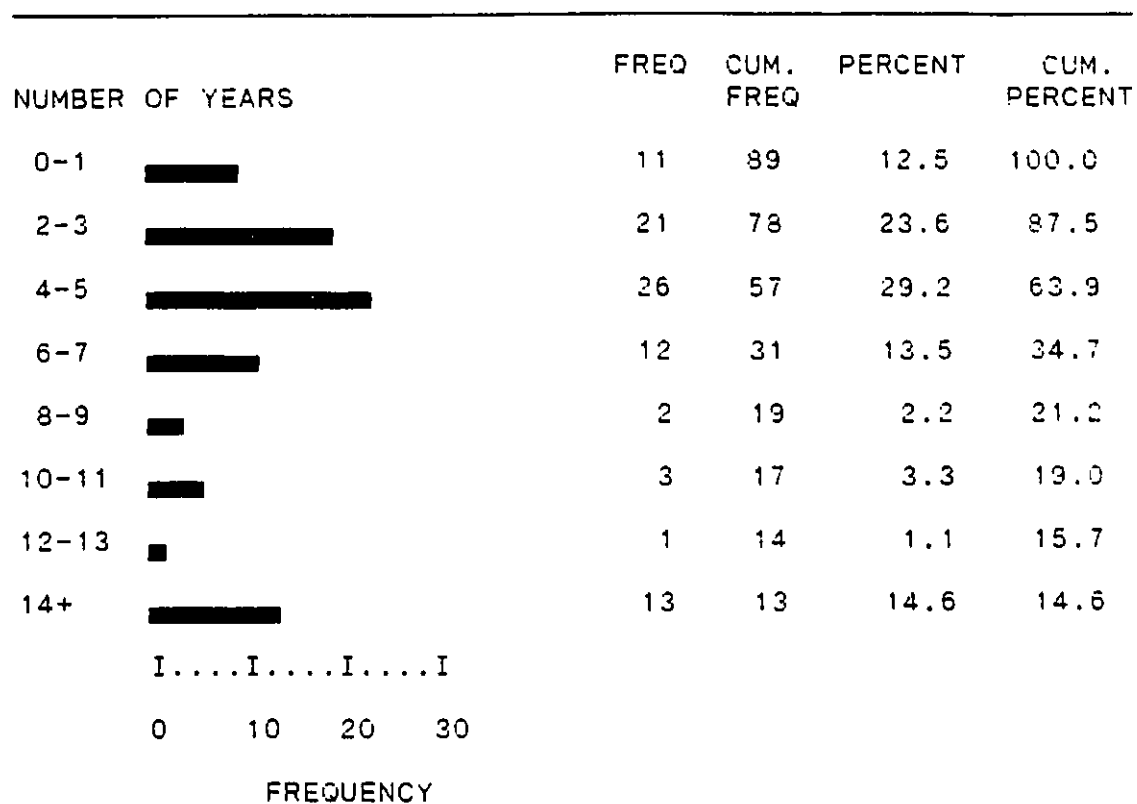


Figure 6: Number of Years in Canada

Educational Factors

The number of years individuals have been attending the University of Windsor varied from 1 to 6 years with a mean of 2.25 years and a standard deviation of 1.22 years (see Figure 7).

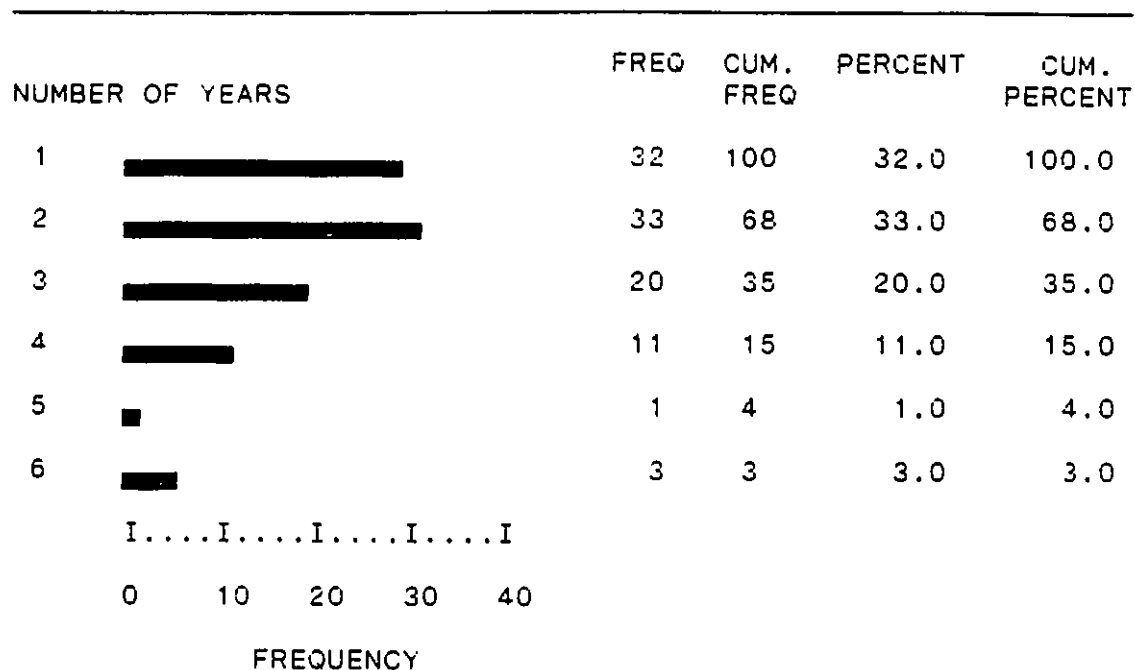


Figure 7: Number of Years in Attendance at University of Windsor

When examining in what faculty the individuals were enroled, it was found that 5 different faculties were represented. Overall, 24 students were enroled in science, 25 in engineering, 26 in business, 4 in arts and 21 in social science (see Figure 8). The large number of students registered in science, engineering and business is representative of the sample. Most students who came from the Rest of Asia preferred to study in these three areas as compared to Arts due to the availability of employment in their homeland.

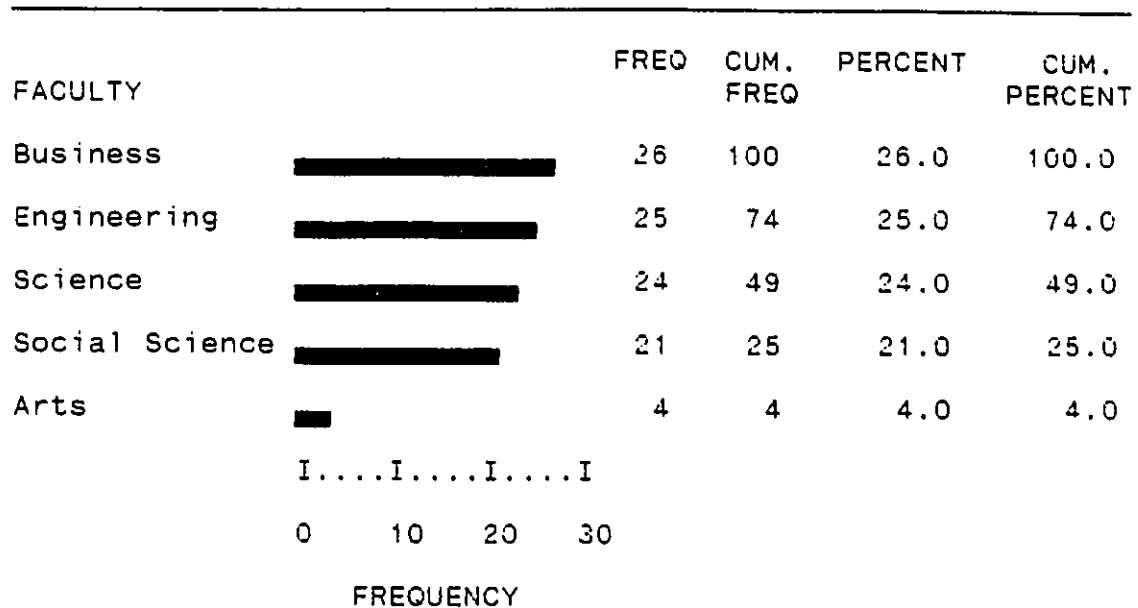


Figure 8: Faculty In Which Enroled

Of these people, 83 were in a bachelors program, 6 in a masters program, 10 in a doctorate program and 1 in a special certificate program. The distribution was representative of all students registered at the university. The majority of students at the university were registered in bachelor programs, which was suggested by the current sample as well. Those individuals who were enroled in a masters or doctorate program were asked where they obtained their undergraduate degree. The results were: 3 in the Middle East; 1 in Africa; 3 in South Asia; 6 in the Rest of Asia; 1 in Central and South America; and 2 in Canada.

Overall, 91 people were registered as full-time students and 9 were part-time students. Again, the distribution

appears relevant when examining the registration status of the entire university population. In the sample, 29 people expected to graduate in 1990, 30 people in 1991, 25 people in 1992, 12 people in 1993, 3 people in 1994 and one person did not know (see Figure 9).

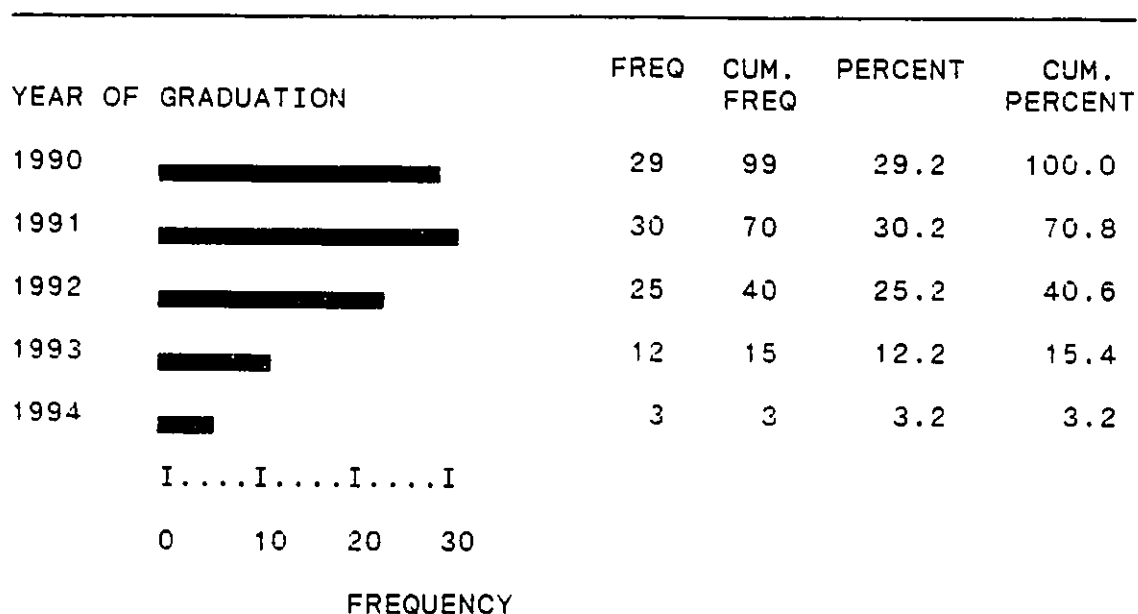


Figure 9: Expected Year of Graduation

With regard to place of residence while attending school, 13 people lived on campus as compared to 87 who lived off campus. Given the mean of 2.25 years for attending the University of Windsor, it was not surprising that the majority of students reside off campus. Most on-campus residences were occupied with first year students. Of the 87 who resided off campus, 31 of them lived with people who were similar to their racial background, 22 lived with people not of their racial

background and 32 people lived with a mixed racial group of people. The other 2 people chose "not applicable" as a response because they were living with their parents. When examining the difference between visa and non-visa students, a chi-square test was conducted. The results indicated that $p < .174$, which indicates that it was not significant. Therefore, being a visa or non-visa student is independent of the racial group they choose to live with.

The last antecedent variable that was analyzed concerned their parents education and occupation. With regard to their father, 24 people stated that their father had completed primary school, 33 said secondary school, 5 said some university, 21 indicated that their father completed an undergraduate degree and 8 stated that their father completed a graduate degree at university. Nine people could not classify their parents education into any of the categories.

When examining the mother's education, a difference was noted as compared to the father. Overall, 35 people classified their mother as only having a primary education, 31 said secondary, 3 said some university, 14 stated that their mother completed an undergraduate degree at university and 6 indicated that their mother completed a graduate degree. Eleven people could not classify their mother's education in the available categories. As may be seen in Figure 10, fathers have a higher level of education as compared to the mothers.

When analyzing the educational achievement of parents, a trend may be seen. Twenty years ago, the majority of people did not attend university as compared to the majority today. The difference between father and mother may also be attributed to society's belief in the past. In the past, most women did not see the need to continue their education. Today, it is required due to the increasing cost of living. Therefore, the results of this antecedent variable may be justified by examining social trends.

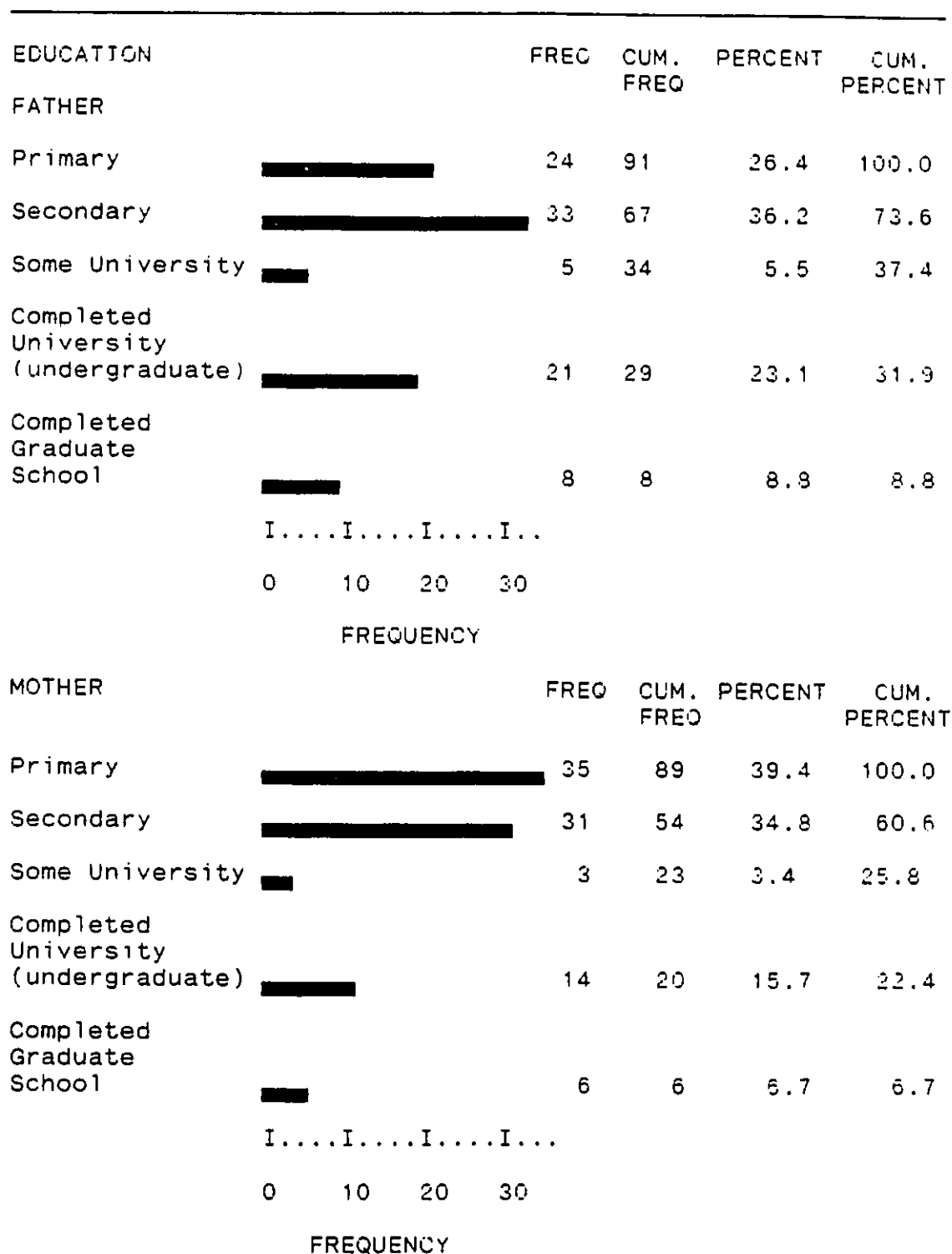


Figure 10: Parents' Educational Background

Another interesting difference between mothers and fathers of the sample was with regard to occupation. Over half the mothers (53), were housewives with the second most prominent occupation, representing 9 of the mothers, falling under the service occupations category as defined by the Canadian Classification and Dictionary of Occupations. The remaining mothers had a wide diversification of jobs. With regard to fathers, the most prominent occupation was under the category of Managerial, Administrative and Related Occupations which represented 24% of the fathers. The second most prominent occupation was service occupations (12%), followed closely by individuals who were retired and those in Natural Sciences, Engineering and Mathematics, which both represented 10% of the sample. The occupations are closely related to what faculty the sample was enrolled in.

Summary of Antecedent Variables

The sample consisted of 59 people in the visa student group and 42 in the non-visa student group. There were 46 males in the visa group and 30 males in the non-visa group as compared to 12 females in both the visa and non-visa students groups with 57% of the sample in the age category of 20-24 years. Overall, 83% of the sample was single and 33% of the entire sample had no religion. In terms of group identification, 51% of the sample were from the Rest of Asia with the remaining students representing the West Indies,

Middle East, Africa, South Asia, Central and South America, Canada and the United States. On average, the sample has resided in Canada for 3.57 years.

Looking at the educational factors, on average the sample has been attending the University of Windsor for 2.75 years. Overall, 26 students were registered in business, 25 in engineering, 24 in science, 21 in social science, and 4 in arts. The majority of the sample (83%) were registered in a bachelor's program and 91% were registered full-time. Most of the sample (87%) were residing off campus while attending university.

Evaluation of Dependent Variables

The focus of this stage of the analysis will be on the dependent variables. As may be recalled, the dependent variables are: racial incidents; ethnic or racial perceptions; and, cultural adaptation. These variables will now be discussed.

Racial Incidents

Of the 100 people surveyed, 15 people stated that they had experienced an unpleasant racial experience on campus. Out of the 100 people, 41 stated that they experienced an unpleasant racial experience off campus (see Table 1). A chi-square was used and it was found to be significant, chi-square (5.89, $df = 1$) = $p < .05$. Experiencing a racial incident off campus was dependent on whether the individual was a visa or

non-visa student with visa students experiencing more incidents. An important point was that only 15 people stated that they experienced a racial incident on campus, which indicates, according to the samples responses, that most racial incidents do not occur on the university campus. This is a positive factor for the University of Windsor.

Table 1

Racial Experience On or Off Campus

Location	Racial Experience	
	yes	No
On Campus	15	85
Off Campus	41	59

The subjects who responded "yes" to experiencing a racial incident were asked how long ago the incident occurred. Only 36 people responded and 27 of them stated that the incident happened a year or less and the remaining 9 said over one year ago.

When asked to describe what happened and who were involved, 30 people said the incident involved name calling, racial slurs, and ethnic jokes. Eight people responded that poor service and treatment by store owners occurred, while 6 people classified the problem as a work-related incident

either while they were on the job or in an interview. Four respondents stated that harassment or assault occurred, of which two stated that the incident occurred by the police.

The sample was then asked why they felt the incident occurred and a variety of answers were provided. Of the 51 responses given, 27 named physical differences (race, colour), 11 named intolerant and racist attitudes held by Canadians and 7 named that individuals called minorities names for pleasure. For the remaining 6 people, 2 said that the incident occurred because of impatience of store owners, 2 because of their poor English and the remaining 2 because they were late in applying for a job.

When the subjects were asked what their reaction was to the incident, 14 of them stated very upset, 18 said upset and 8 stated that they did not care. The subjects were then asked who they contacted after the incident, and the majority (23) said they did not contact anyone. Another 20 people contacted their friends. Only two people contacted the police and one person contacted a faculty member. No one contacted the Race Relations Officer, however, the office was only established two months prior to the study. What needs to be mentioned is that if people do not report racial incidents, it is difficult to develop programs, policies or take appropriate actions to reduce the amount of racism that occurs. As well, it is difficult to identify where the racial problems are occurring and what the surrounding issues are that resulted in the

racism. Overall, people need to report racism in order for any actions to occur.

The 46 students who encountered an unpleasant racial experience on or off campus were asked if incidents like these occur to them often. The majority of the people, 28 or 60.9% said no, as compared to 17 or 37% who said yes. The remaining 2.1% said they were uncertain. A test showed the results as not significant χ^2 (2, N = 46) = 3.157, p > .05 which indicates that being a visa or non-visa student is independent of whether racial incidents occur "often" to them. This indicates that the rate of occurrence of racial incidents does not differ between the two groups.

The sample was then asked what they felt should happen to the individual(s) who caused the incident. Of the 42 responses given, 19 mentioned that they need to be educated to appreciate cultural differences and other ethnic ways, 10 stated that some people need to change their total outlook towards minorities and that their whole attitude needs to be adjusted. Nine of the individuals suggested that nothing could be done, two stated that they wanted an apology. while the remaining two stated that minorities need to fight-back or confront these occurrences. The recommendations that the sample made to prevent such incidents in the future, may be seen in Table 2.

Table 2

Recommendations for the Prevention of Racial Incidents

Recommendation	f
Awareness through education	27
Social change through government legislation	10
Nothing can be done	7
Do not patronize stores that treat minorities poorly	3
Get even through confrontation	2
Family's responsibility to educate children	1
Total number of responses	50

As may be seen in Table 2, the majority of the respondents felt that people need to be educated to improve their awareness of minorities.

All the subjects were then asked if they have ever seen or heard of racial incidents happening to other students of their background. The results showed that 57 said yes and 43 said no.

General Questions

The next set of questions were based on a four point Likert type scale with 1 representing strongly agree, 2 agree, 3 disagree, and 4 strongly disagree. A four point scale was used to force the subjects to make a decision regarding the statement being read, instead of allowing them to choose a category labelled as undecided. The subjects were read a statement and asked to indicate what rating from their point of view, would they give it. The results may be seen in Table 3.

As may be seen by examining the means, question 34 had the lowest mean (1.86) which indicates that the majority of people strongly agreed with the question that "more courses about racism and what can be done about it should be taught in University". As the results indicate, the sample generally feel that people need to be more educated in the area of racism. This result was also seen previously when the majority of the sample stated that people need to be educated to appreciate cultural differences and other ethnic ways. The highest mean (2.83) was for question 35 which states that "visible minority students exaggerate the issue of racism". Given the fact that the mid-point between agree and disagree is 2.50, it appears that the sample was more inclined to disagree with the statement that visible minorities exaggerate the issue of racism.

When examining the general questions, chi-squares were conducted for visa and non-visa students and two questions had significant results. The first question that was significant was number 32 $\chi^2 (3, N = 94) = 13.675, p < .05$. This question stated that "secretaries show caring about the problems of visible minority students". Being a visa or non-visa student was a determinant of how the question was rated. The second significant question was number 34 $\chi^2 (2, N = 98) = 13.38, p < .05$, which stated that "more courses about racism and what can be done about it should be taught in University". Again, being a visa or non-visa student was a determinant of

how the question was rated.

For question 33 "the University has not done enough to eradicate racism on campus", a chi-square test was done for this question. It was found that the chi-square was significant $\chi^2 (3, N = 95) = 3.54, p < .05$, when comparing those individuals who belong to their ethnic or cultural organization and those who do not. In other words, the response was dependent on whether the individual was a member or non-member of their ethnic or cultural organization on campus. Again, question 34 "more courses about racism and what can be done about it should be taught in University" was found to be statistically significant $\chi^2 (2, N = 98) = 10.45, p < .05$. In simple terms, the response was dependent on whether the individual was a member or non-member of their ethnic or cultural organization on campus.

The subjects were then asked if they have ever seen any racially oriented hate literature on campus. Of the 100 subjects, 18 responded yes and 32 said no.

Ethnic or Racial Community Perceptions

The first question the subjects were asked in this section of the survey was if they belonged to their ethnic or cultural organization on campus. Overall, 59% of the sample said yes, as compared to 41% who said no. Of the 59 people who said yes, 40 said they feel the organization promotes their groups interest, as compared to 19 who do not feel it

promotes their groups interest. Given the response to this question, the number of visible minority students who belong to their ethnic or cultural organization is low. It would seem as though the results would be higher because quite a few visible minorities state that it is important to maintain their culture. Therefore, the results of this question were not anticipated.

The next question dealt with where individuals felt racial or discriminatory acts were likely to take place on campus. As may be seen in Table 4, the most prominent place was in residence and the least likely place was in the library. The next part of the question asked where the subjects felt racial or discriminatory acts may take place off campus. As may be seen in Table 4, the most prominent place was on the streets, which was followed by on buses. Overall, the results appear justified. Racial acts were considered more likely to occur on the streets as compared to any other place.

Table 4

Frequency of Racial or Discriminatory Acts On and Off Campus

Location	<u>N</u>	Likelihood			<u>M</u>	<u>SD</u>
		Very Likely	Likely	Not Likely		
A) On Campus						
Residence	94	10	55	29	2.20	0.62
Cafeteria	100	11	48	41	2.30	0.66
Classroom	100	8	43	49	2.41	0.64
Gymnasium	97	9	36	52	2.44	0.66
Administrative						
Offices	99	5	44	50	2.45	0.59
Hallways	99	5	39	55	2.51	0.60
Library	100	6	28	66	2.60	0.60
Other	10	3	7	0	1.70	0.48
B) Off Campus						
Streets	100	20	54	26	2.06	0.68
Buses	100	21	44	35	2.14	0.74
Stores	100	17	44	39	2.22	0.72
Police	98	18	32	48	2.31	0.77
Restaurants	100	10	34	56	2.46	0.67
Restrooms	100	6	30	64	2.58	0.61
Other	15	4	10	1	1.80	0.56

It is interesting to point out that on observing Table 4, it may be noted that only in one category under the section "off campus", did two people not answer the question, as compared to four categories under the section on campus, where people did not answer the question. This may indicate that the sample was reluctant to answer questions about racism on campus or possibly may not have experienced as much racism "on

campus" as compared to "off campus".

The subjects were then asked if their group has conflicts with whites. Twelve people said yes, 86 people said no and 2 people did not answer the question. When asked if there were conflicts with other racial minority groups, 15 said yes, 82 said no and the other 3 did not answer the question. Given these results, the existence of racial conflicts does not appear to be excessive. For both of these questions, a chi-square test was done using Yates Correction, to compare visa and non-visa students, but the results were not significant ($p < .764$ and $p < .509$).

Table 5

Conflicts with Whites and Other Racial Minority Groups

Group	Conflict	
	Yes	No
Whites	12	86
Other Racial Minorities	15	82

The second part of the question asked if their group's relations were getting better or worse with white groups. Overall, 61% of the sample said there was no change, 37% said relations were getting better and 1% said the relations were getting worse. One person did not respond to the question.

The subjects were then asked if relations with other racial minority groups were getting better or worse. Again, the majority (64%) said no change, 32% said they were getting better and 3% said they were worse. One person did not answer the question. As in the previous question, the chi-square results were not significant $\chi^2 (2, N = 100) = 2.23, p < .05$ and $\chi^2 (2, N = 100) = 1.76, p < .05$, when comparing visa and non-visa students.

Cultural Adaptation

It is believed by 45% of the sample that they should participate more in Canadian culture as compared to 27% who felt they should participate more in their own cultural activities. However, 26% stated "other" and when specifying what they meant by other, most of them said that they should participate more in both Canadian culture and their own cultural activities. Therefore, it appears that some people feel that it is important to maintain their own cultural activities, but at the same time become acquainted with Canadian cultural activities. The results also indicate the need for visible minority students to become accustomed to Canadian culture and to participate more in Canadian culture.

The majority of the sample (57%) stated that their friends were mostly a mixture of their own racial group, other social groups and the general Canadian population. However, 34% of the sample stated that the majority of their friends

were of the same racial group. This is compared to 4 people who indicated that most of their friends were from another racial group and 5 people who said most of their friends were from the general Canadian population (see Figure 11).

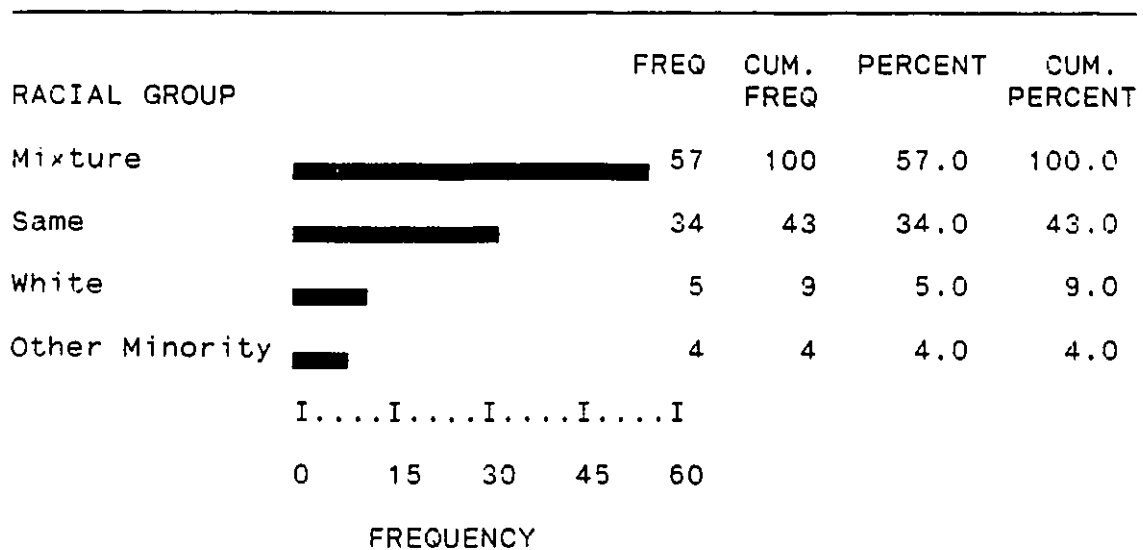


Figure 11: Friendships of Sample

The subjects were then asked if they had friends or relatives in Windsor and 81% responded yes. The sample was then asked if they had friends or relatives in Canada and 93% of them did. Therefore, the majority of the sample knew someone from Canada prior to coming here.

In order to establish the number of times visible minorities visited the homes of any white friends, they were asked if they did and if yes, how often. Overall, 76% of the sample stated that they visited the homes of white friends and

24% said they did not. When those people who have visited the homes of white friends were asked how often, the number of times varied from 1 to 10+ times over the last year. Of the 76 people, 6 said once, 27 said 2 to 4 times, 8 indicated 5 to 9 times and 35 stated 10+ times (see Figure 12).

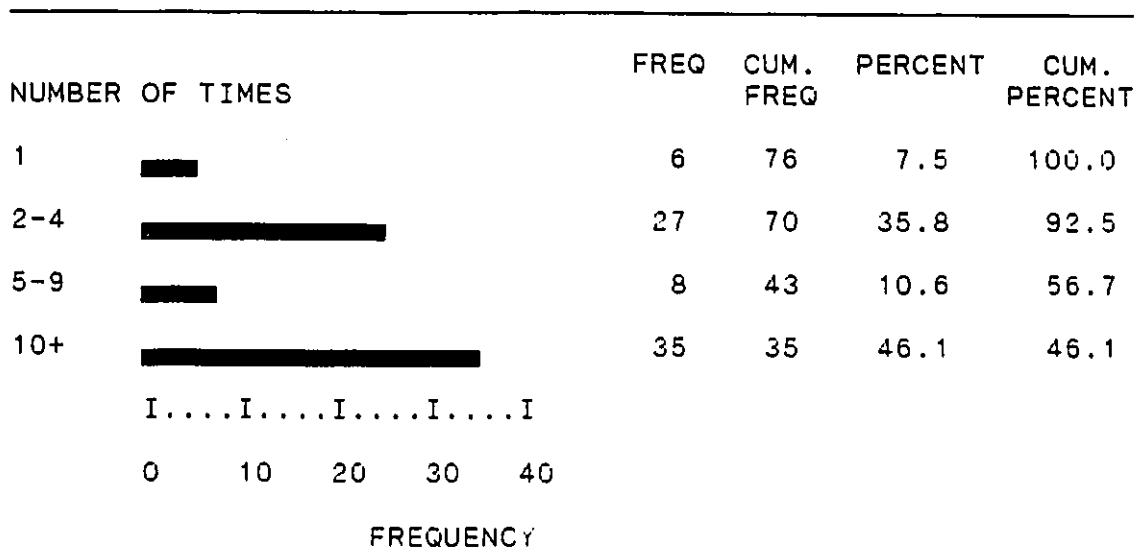


Figure 12: Number of Visits to a White Friend's Home in the Last Year

When examining whether an individual's mother tongue was English or not, it was found that 81% said that their mother tongue was not English. These 81 individuals were then asked how often they spent listening to music in their own language. Twenty-nine people said "almost always" and one person did not respond. When asked how often they spent listening to music in English, 36 people said "almost always". The 81 people were then asked how often they spent reading newspapers and

magazines in their own language and in English. Overall, 20 said that they "almost always" read newspapers and magazines in their own language and 39 said they "almost always" read newspapers and magazines in English.

When examining the final question, how often do they spend watching films and videos in their own language and in English, 40% watched films and videos "almost always" in English as compared to 12% who "almost always" watched films and videos in their own language. This finding may indicate that there are insufficient availability and places to watch films and videos in their own language. The above results may be seen in Table 6.

Table 6

Spending Time in Activities in Own Language or in English

Language	Frequency			Total
	Almost Always	Sometimes	Never	
A) Listening to music				
Own language	29	40	11	80
English	36	39	6	81
B) Reading newspapers and magazines				
Own language	20	39	22	81
English	39	37	5	81
C) Seeing films or videos				
Own language	12	56	13	81
English	40	38	3	81

The next question was an attempt to identify problems visible minority students were encountering at the University. The students were asked to rank the six items according to the most difficult which was indicated by a 1 and the least difficult which was represented by number 6. The problem that was identified as most important was finances. The second most important was meeting educational expectations, followed by differences between Canadian and Ancestral (Parental) culture. The fourth ranked problem was advice for course selections and the fifth was racial discrimination in the university. The least problematic issue was loneliness as 26

people assigned the value of 6 to it, which was the most frequent among the other assigned ranks for that question. It would have been interesting to compare these results to a white comparison group, as some similarities may have been noted.

The sample was then asked how often they participated in interracial dancing. Eighteen people said "often", 48 stated "sometimes" and 33 indicated "never". One person did not answer the question. The next interracial activity was sports. Twenty eight people said "often", 49 said "sometimes" and 22 indicated "never". One person did not respond. The third interracial activity was religious events. Twenty two people said "often", 28 indicated "sometimes" and 49 people said "never". It was not surprising that 49 people said "never" considering 33 people stated that they had no religion. Again, one person did not answer the question. The fourth interracial activity asked was other events. Twenty people said "often", 56 "sometimes" and 22 said "never". Two people did not answer the question.

The final question the sample was asked on the Race Relations survey was if they date. Forty one people responded that they did and 50 people said no. The question did not apply to the remaining 9 people as they were married. As may be seen in Table 7, of the 41 who answered yes, 6 of them said they date white people "often", 15 said "sometimes" and the remaining 20 said "never". They were then asked how often

they dated someone from their own ethnic group. Twenty five people said "often", 13 indicated "sometimes" and three said "never". The 41 people were then asked how often they dated individuals from another racial minority group. Only one person said "often", twenty said "sometimes" and the remaining twenty said "never". As can be seen, the numbers were equivalent for minority students who never date whites or individuals from other racial groups.

Table 7

Frequency of Dating

Group	Frequency		
	Often	Sometimes	Never
Whites	6	15	20
Own ethnic group	25	13	3
Other racial minority group	1	20	20

Summary of Dependent Variables

When examining whether individuals experienced an unpleasant racial experience, 15 people encountered one on campus and 41 people off campus. A chi-square statistic for racial experiences off campus was significant, which indicated being a visa student was dependent on experiencing a racial experience off campus. Eighteen of the 46 people were upset

over the unpleasant racial experience either on or off campus, and 23 of the people never reported the incident. It was also found that 57% of the sample heard of racial incidents occurring to someone of their racial background.

The dependent variable, ethnic or racial community perceptions, indicated that 59 people belonged to their ethnic or cultural organization on campus and of these 59, 40 felt that the organization promoted their groups interest. It was also determined that the most likely place individuals felt racial or discriminatory acts were likely to take place on campus were in residence. With regard to public places, the most prominent answer was on the street. When examining conflicts with whites, the majority of the sample (86%) felt they do not have conflicts and 82% said that their group does not have conflicts with other racial minority groups. Even though the sample felt conflicts did not really occur with whites, 61% of the sample said there was no change with their relationships. For relationships with other racial minority groups, 64% said there was no change.

The last dependent variable, cultural adaptation, revealed that 45% of the sample believed they should participate more in Canadian cultural activities. The majority of the sample (57%) also indicated that most of their friends were a mixture of their own race, other racial minorities and members from the general Canadian population. It was also identified that 93% of the sample had friends or

relatives living in Canada prior to coming here. It was further noted that the most important problem encountered by the sample was financial problems and the least identified problem was loneliness.

Visa Student Only Survey Analysis

As mentioned previously, the visa students represented 58 people in the sample. The visa sample was composed of individuals from the Rest of Asia (46), South Asia (4), Middle East (4), West Indies (2), Africa (1) and Central and South America (1). As may be seen, the number of Rest of Asia students (46) differentiates from the previously mentioned number of 51. The reason behind the differentiation was that students identified themselves as being from the Rest of Asia, but have either become landed immigrants or Canadian citizens. Therefore, they were not administered the visa student only survey as they no longer were classified in that group (see Figure 13).

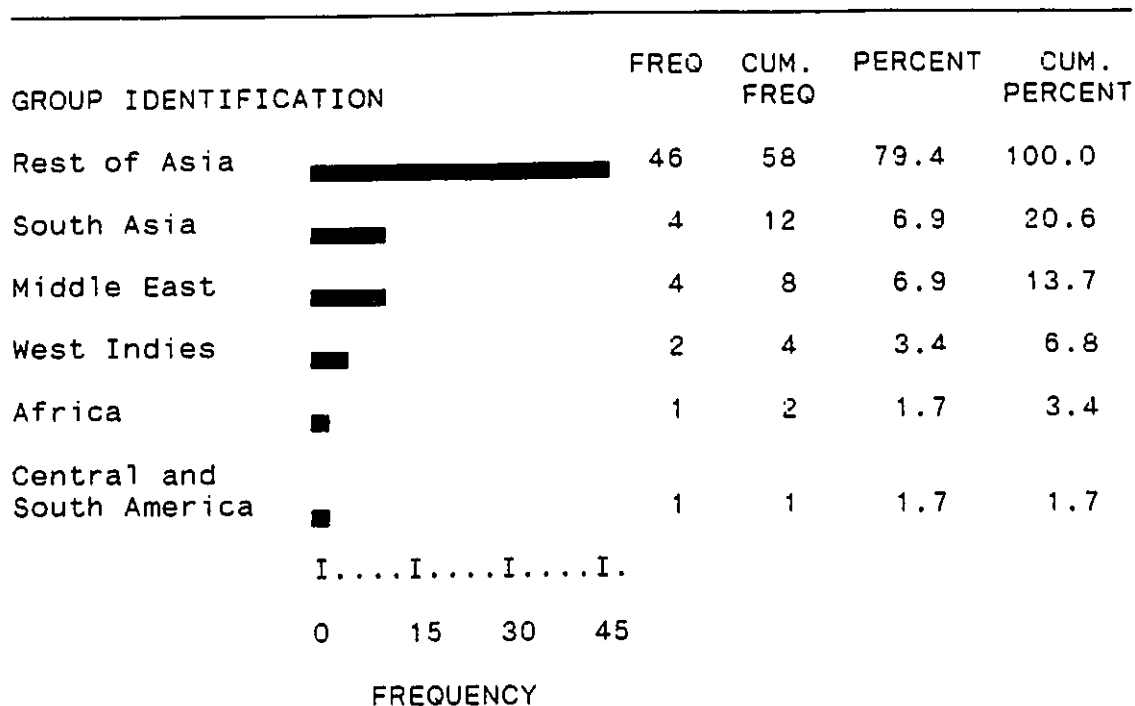


Figure 13: Number of Visa Students in Sample

The first question asked was, "why they chose to study in Canada and in particular the University of Windsor". Of the responses provided, the majority stated that they came to Canada because of its good educational system. Other individuals stated that it was due to friends or relatives already living in Canada and some indicated that they were sent by their families or by their government to study here. Other reasons provided were: that they thought of Canada as a good, free, democratic nation in which to study, and some mentioned that it was cheaper to study in Canada as compared to the United Kingdom, United States or Australia. One person mentioned that they received a scholarship to study in Canada.

The sample was then asked why they chose the University of Windsor for their studies. The majority of the respondents indicated that they were accepted at the University of Windsor and numerous other individuals mentioned that they liked or felt that the programs offered were good and beneficial to their interests. Other responses included that it was cheaper, their government sent them to the University of Windsor and some said that they came because they failed TOEFL, which is a test to determine their level of English. When asked how they heard about the University of Windsor, 39.7% said from friends, 34.5% from brochures or pamphlets, 12.1% from relatives, 3.4% from organizations and 10.3% said "other".

Prior to coming to the University, 69.0% of the sample were students in their home country. Another 27.6% were working and the remaining 3.4% said other than what was classified. When the individuals first arrived in Canada, 69.0% were met by someone, whereas 31% were not. When arriving at the University of Windsor, 55.2% were met by someone and 44.8% were not met by anyone. These figures appear to be similar to any new student that first arrives at the university. Therefore, it indicates the need to have a white comparison group.

When the sample was asked if they felt it was important to be met by someone when they first arrived in Canada, 55.2% said "very important", 37.9% said "important" and 6.9% said

it was "not important". Overall, 93.1% of the sample felt that it was "important" to be met by someone when they first arrived in Canada. When asked if they felt it was important to be met by someone when they first arrived at the University, 53.4% stated "very important", 36.2% indicated "important" and the remaining 10.3% said "not important". Again, it may be seen that the majority of people (89.6%) felt that they should be met by someone when they first arrived. The sample was then asked if they had pre-arranged accommodations when they arrived in Windsor. Altogether, 51.7% said they did and 48.3% stated that they did not.

Since the visa student arrived in Canada, 55.2% needed help with food, 69.0% needed some help with accommodations and 29.3% required assistance with money. When asked if they have ever helped another visa student out with food, 50% said yes. With regard to accommodation, 56.9% have helped another visa student and 48.3% have helped another visa student with money. Therefore, the results indicate that a large proportion of visa students have required assistance with food, accommodation or money.

When the visa students first arrived in Canada, 48.3% of them did not experience any difficulties with Employment and Immigration Canada. However, 29.3% had some difficulty and 20.7% had considerable difficulty. One person chose "not applicable" as their answer. As may be seen, 50% of the sample experienced some type of difficulty with Employment and

Immigration Canada.

The visa students were then asked if they experienced any problems with Employment and Immigration Canada when they renewed their visas. Overall, 56.9% did not experience any difficulties, 29.3% experienced "some difficulties" and 8.6% encountered "considerable difficulty". Again, one person chose "not applicable" and this time two people did not answer.

The next question dealt with the University orientation program for visa students. The visa students were asked if they knew about the orientation program. Over half of the sample (55.2%), did not know about the program. Only 44.8% or 26 students knew about the program and of the 26 people, only 7 attended it. Of the 7 people who attended the program, only two people found it "very useful", three people found it "useful" and two people did not find it useful. A point that must be mentioned is that only seven students used the orientation program. As mentioned previously, 55.2% said it was very important to be met by someone when they arrived at the university. One way in which to be met is through the orientation program. Therefore, visa students need to become more aware of the program and at the same time utilize the service more. If the service is not utilized, then there is no necessity to continue offering it. In turn, visa students may encounter more problems on campus.

The next set of questions dealt with employment

opportunities on campus. Most visa students, 82.8% are aware that they can obtain a work permit for casual wages on campus. Only 37.9% have attempted to obtain casual work on campus and of the entire sample, 24.1% have experienced some type of problem when trying to get a job. Given the fact that finances were identified as the greatest problem for visible minorities, it was not anticipated that only 37.9% have attempted to obtain casual work on campus. If finances is the major problem, then it would seem feasible that more students would obtain work. In this study, however, it was not the case.

The visa students were then asked some questions about their rights and opportunities as a visa student. As may be seen in Table 8, the right that the majority of students agreed on was the right to be equal to other students (98.3%). The right that most people were not aware of was the right to appeal a grade (31.0%). When asked if they felt they had the right to complain against authority figures on campus, 75.9% said yes, 6.9% no and 17.2% responded that they did not know.

Table 8

Rights and Opportunities of Visa Students

Right or Opportunity	Percent	
	Yes	No
be equal to other students	98.3	1.7
join the International Student Society	96.6	3.4
a United States visitor visa	94.8	5.2
a prescription drug plan through SAC/GSS	91.4	8.6
receive O.H.I.P. (premiums paid)	84.5	15.5
apply for a Federal Sales Tax Credit	84.5	15.5
play ping-pong or watch videos at the International Student Centre	82.8	17.2
appeal a grade	69.0	31.0

The students were then read the statement "as a visa student I am not equal to other students". Seventeen of the 58 students said yes, which meant they agreed with the statement that they were not equal to other students and suggested they they were treated worse especially because of the differential tuition fees. The remaining 41 students responded no to the question. However, differential fees for visa students was a universal policy. In other words, the differential fee is not endorsed because of their cultural background. Rather, it was endorsed for any non-Canadian student.

The visa students were then provided with a list of potential problems that they may encounter. They were asked to rate the question as strongly agree, agree, or disagree.

As may be seen in Table 9, the most strongly agreed on problem was climate (weather) which was strongly agreed by 32.8% of the sample. Food was perceived by 79.3% of the sample as not being a problem.

Table 9

Problems Encountered by Visa Students

Problem	Strongly Agree (1)	Agree (2)	Disagree (3)	<u>M</u>	<u>SD</u>
Climate (weather)	32.8	41.4	25.9	1.93	0.77
Language	22.4	41.4	36.2	2.14	0.76
Loneliness	15.5	46.6	37.9	2.22	0.70
Understanding lectures	12.1	53.4	34.5	2.22	0.65
Recreation and socialization	10.3	43.3	41.4	2.31	0.65
Finances	13.8	39.7	46.6	2.32	0.71
*Acceptance by other Canadians	8.6	46.6	43.1	2.35	0.64
Academic Studies	10.3	43.1	46.6	2.36	0.67
Communicating with students and professors	6.9	46.6	46.6	2.40	0.62
Completing assignments	5.2	44.3	50.0	2.44	0.60
**Dating	6.9	31.0	43.1	2.44	0.65
Accommodations	6.9	36.2	56.9	2.50	0.63
Campus Life	6.9	34.5	58.6	2.51	0.63
Health Care	10.3	17.2	72.4	2.62	0.67
Contact with home country	5.2	22.4	72.4	2.67	0.57
Food	3.4	17.2	79.3	2.76	0.51

Note: * one person did not respond (1.7%)

** 11 people did not answer (19%)

The students were then provided with a list of services that were currently available at the university. The students were asked to identify of which services they heard, which

ones they used and if that service was helpful. As may be seen in Table 10, the only service of which all of the students heard was the Registrar's Office. Overall, 55 students stated that they have used the Registrar's Office and 50 students indicated that it was useful. The second most heard of service was the International Student Society. Fifty-seven of the students stated that they heard of it and 33 students have used it. Of the 33 students who have used it, 31 students said it was helpful.

The third least heard of service was the Ombudsperson or Race Relations Officer, however, it had only been in existence for two months. Only 21 students heard of the service and only one person had utilized it. The person who did use the service found it helpful. The second least heard of service was the Host Family Program. Nineteen people heard of the program, four have utilized it and three people found it helpful. The least heard of service was the Human Rights Coordinator. Only eight people have heard of the coordinator, one person had used it and found it helpful. Again, it would be interesting to compare these responses to a white comparison group. If similar results were found for both groups, then the problem may be identified as a lack of communication on behalf of the university. Therefore, a recommendation could be strongly made for the university to promote available services.

Table 10

Available Services to Visa Students

Service	Heard Yes (%)	Used it Yes (%)	Helpful Yes (%)
University Registrar	100.0	94.8	86.2
International Student Society	98.3	56.9	53.4
Office Dean of Faculty	94.8	58.6	48.3
International Student Centre	93.1	70.7	63.8
Office of Director or Head of Department you are studying in	91.4	51.7	50.0
Student Awards	91.4	25.9	25.9
International Student Advisor	89.7	58.6	58.6
Clubs (African, Indian, etc.)	89.7	51.7	32.8
International Student Handbook	79.3	65.5	60.3
Office of Dean of Students	67.2	24.1	17.2
Housing Manual	60.3	32.8	24.1
Psychological Counselling Services	43.1	1.7	1.7
Ombudsperson/Race Relations Officer	36.2	1.7	1.7
Host Family Program	32.8	6.9	5.2
Human Rights Coordinator	13.8	1.7	1.7

Finally, the sample was asked what changes they would like to see for visa students to become better adjusted to Canadian society in general, and to the University of Windsor. The changes suggested were to reduce the differential fee of the cost for tuition to make it equal to that of the Canadian students and to provide better employment opportunities on campus. It was also suggested to provide better educational needs such as English classes for some visa students. Other responses included wanting to see a more direct relationship with Canadian society members by designing programs to live with a Canadian family and opportunities to share their own cultural activities for socializing and support. Finally, some students suggested that more housing be available close to the campus and that government satellite offices be established on campus to help students when in trouble.

Summary of Visa Data

There were 58 students in the visa group with 46 of them coming from the "Rest of Asia". Overall, 23 students or 39.7% found out about the University of Windsor from friends. Prior to coming to Canada, 69% were students in their home country. When they arrived in Canada, 69% were met by someone and 55.2% were met by someone when they arrived at the University of Windsor. On coming to the university, only 44.8% knew about the visa orientation program and 12.1% attended.

Most students, 82.8% are aware that they could obtain a work permit for casual wages on campus. However, only 37.9% have tried to obtain work and 24.1% had problems in getting a job. Most visa students are aware of their rights and opportunities and knew they have the right to be equal to other students. The greatest problem identified by the visa students was climate (weather). The service on campus they were most familiar with is the Registrar's Office and the majority (86.2%) felt it is helpful.

Chapter VI

Conclusion and Recommendations

Canada has become a country that is much more multicultural and multiracial since the immigration policy was passed in 1971. Due to the policy, the ethnic composition has changed and a cultural mosaic came about. However, some people are still trying to find their place in the mosaic structure. For instance, "Black immigrants are seeking to define their place in the Canadian mosaic and those with longer roots in the society are attempting to revitalize their culture" (Clairmont & Wien, 1980, p. 319). By shifting their current role within the mosaic structure, problems may arise.

As was pointed out in the study, all individuals have their own values and beliefs. This is important to preserve in order to achieve a well-functioning society. Canada appears to have unique characteristics when compared to other countries because of its diversification of cultures. However, the diversity of cultures has caused some problems that can impact on Canada's economy and well-being. It was the purpose of this study to try and identify some of these problems on the University of Windsor campus. By identifying the problems, then recommendations may be made to reduce or eliminate them.

At times, it becomes difficult for school children to

decide what is right. For instance, "Paki-busting" developed in Ontario which was a past-time for teenagers. A large number of teenagers participated in the cruel event, and they often participated through a fear of rejection by their peer group. If teenagers tried to protect the visible minorities, then they were also subjected to the cruel ridicule and often bodily harm. Therefore, even though the event may be against their beliefs, they were coerced into participating. Even today, it is sometimes difficult for teenagers to stand up for the rights of visible minorities.

The educational institution, particularly the University of Windsor, is a good place to try and reduce racism and to promote race relations. The University of Windsor campus is composed of a wide variation of cultures, in varying numbers. Having representation from the Rest of Asia, South Asia, West Indies, Canada, Middle East, Africa, United States and Central and South America allows for an opportunity to learn about various cultures. Only by learning about the various cultural beliefs and customs can people begin to notice the person instead of the skin colour. Once the original barrier of skin colour is broken down, a harmonious society may begin to develop.

It was found in the study that the average number of years the sample had been attending the University was 2.25. Given this average, students should be familiar with the university system and its services. However, the study found

that most students are not aware of the available services. For instance, the two most familiar services were the Registrars' Office and the International Student Society. The least known services were the Ombudsperson and Race Relations Officer, Host Family Program and the Human Rights Coordinator. These services can be beneficial to visa students and need to be advertised of their existence and availability.

The current study also found that the majority of the sample (87%), lived off campus as compared to 13% who lived on campus. Given the fact that more students resided off campus than on campus could impact on the results that were found regarding the racial incidents that occurred on and off campus. There were 15 people who reported racial incidents occurring on campus and 41 people reporting racial incidents off campus. The difference may be attributed to the differential number that live on and off campus. For instance, those students who live off campus will most likely spend more time off campus which may affect the high racial incidents reported off campus.

The study also found that the majority of descriptions provided by the sample regarding what the racial incident was, involved name calling, racial slurs and ethnic jokes. These racial incidents frequently occur due to the ignorance of the provoking individual and not consciously. As well, people may make a racial statement but do it in a "joking" manner but the individual receiving the message does not interpret it

jokingly. The miscommunication may result in a feeling of discrimination on the part of the receiver.

The study further found that the majority of the sample felt that the racial incident occurred because of physical differences i.e. skin colour. Skin colour is the most obvious difference between minority and majority groups, which may lead to racial incidents. Other characteristics, such as an accent may also lead to racial slurs and jokes, as well as an individual's personality. All of these characteristics need to be examined when looking at the area of discrimination as they may all impact on how individuals interpret what discrimination actually is and what the presenting causes are.

Part of the problem when examining race relations and racial incidents is that numerous incidents are not reported. The current study found that the majority of the sample did not contact anyone after the racial incident occurred. Therefore, the problem was not identified at the time and appropriate intervention did not occur. In social work, people are taught that they should intervene at the time of the crisis if possible to obtain the most profitable results. However, if the problem is not reported and identified, it is much more difficult to deal with the incident. Administrators, professors, students and all university employees need to report incidents that occur and be willing to talk openly about the incident. Only through open communication can problems begin to be identified and

resolved.

The major recommendation the sample made in the current study to reduce racism was to educate people so they can appreciate cultural differences and other ethnic traditions. Of the 50 people who made recommendations, 27 stated that awareness may only be obtained through education and 10 people stated that social change needs to occur through government legislation. In order to address the issue of racism, it seems that the government needs to step in. It is the government's responsibility to develop and begin to implement legislation and to ensure that the legislation is being endorsed. If legislation is introduced country wide, then greater acceptance may occur.

Significant results were also found in the study that suggested that individuals who belong to their cultural organization on campus felt that the university has not done enough to eradicate racism on campus. The suggested intervention by the sample is to teach more courses on racism at the university. Courses on visible minorities and racism seem to be lacking within the educational system. Numerous faculties, even in the helping professions, fail to offer courses on cultural differences which is crucial to understand. People in the helping profession need to understand cultural differences and to develop self awareness about their feelings towards the differences. Therefore, a major place of intervention could be in each faculty.

The current study also found that there were no differences between the number of conflicts visible minority groups had with white groups as compared to conflicts they had with other racial minority groups. Therefore, it could be questioned as to what the problems actually are. Frequently, the conflicts occur between the minority and majority groups, but the current study found no difference between minority and majority groups and minority and minority groups. The question raised then is, are the issues problems with cultural adaptation, racial issues or a lack of understanding of their rights? The current study did not focus on the difference between these issue so it is highly recommended that future studies compare these three factors.

The present study found that administrators and people in leadership roles, need to have self awareness of their feelings towards people of other races. It is these people who need to participate in the development of policies and programs to help minorities adjust to changes and to be accepted in the educational system. If the administrators are naive to the issue of race relations, this will be communicated to other members in the educational system and the problems will not be resolved or addressed. In fact, there is the possibility that more problems may be created.

There appears to be some social distance on the University of Windsor campus. For instance, many Chinese students seem to appear to segregate themselves from the rest

of the student population. Whenever someone walks into the cafeteria or student centre, most Chinese students are sitting together and speaking in their mother tongue. One Chinese woman stated that this is a way to preserve their culture and language. However, there are also times when other visible minorities try to interact with the majority population and they are met with racial insults.

The current study found that more racial incidents occur off campus than on campus and that a higher percentage of non-visa students report racial experiences occurring than visa students do. These findings supported the two hypotheses. The reasons for the results may be partly due to the fact that visa students are new to Canada, whereas non-visa students reside in Canada. In other words, the visa students may disregard the problems as they know they will be returning to their home country on completion of their university education.

The study found that some racial incidents do seem to occur on the University of Windsor campus. For instance, 57% of the sample stated that they have seen or heard of a racial incident occurring to a student of their racial background. Since only 15% have experienced a racial incident "on campus" and 41% "off campus", according to the results of the study, there is a difference of 42% and 16% respectively as compared to the sample who reported friends have encountered a racial problem. Given this difference, there is the possibility that

the rate of racial incidents occurring is under reported. There is the possibility that the students were hesitant to reveal that problems exist on campus as the study was being conducted for the University of Windsor Race Relations Office.

The present research project has raised several issues that need to be addressed. The major one being the lack of policies that are currently in place. With regard to the needed policies, it is difficult to decide where they should actually be implemented. For instance, should the Federal Government, Provincial Government, University System or each University Department decide what their policy should be. It is recommended that the University of Windsor form a Race Relations Task Force to address some of the issues surrounding needed policies. As well, governing bodies should re-examine the available courses that are offered to students and include courses on Race Relations.

The government is currently making attendance at a multicultural seminar mandatory for civil servants at some government agencies. The seminar explains cultural differences and introduces some people to the Immigration Policy. The seminar is beneficial, especially with those professionals who work with visible minorities. When entering the university, all University employees and students should have to take a one day seminar to introduce to them cultural issues. The seminar would help the individuals develop cultural awareness and self awareness, both of which are

needed in today's society.

Another issue that needs to be addressed is the lack of communication from the university to visible minority students regarding services. If school personnel wish to help visible minorities adjust to campus life, they must be willing to provide information and act as a referral source. The study has shown that this is possible by making visa students more aware of University orientation program.

Visible minority students must also work as hard as school personnel to become aware of services. Also, they must begin to contact the appropriate people when racial incidents occur. It is only by reporting the incidents that anything can be done to resolve the problem. One solution might be to teach courses on racism. However, this will not come about unless school personnel and visible minority students begin to work together.

Implications of the Study

The author believes that social workers, other helping professions and administrative offices need to increase their knowledge in the area of race relations. Only by increasing their knowledge and relating their newly acquired information to others, can a harmonious multi-racial society exist. As well, these key people may help others identify and define their position in the Canadian mosaic. People need to feel as though they are a part of society and this can only be

achieved if some people reach out to help. Social workers, other helping professions and administrators are in a position to take on this role. It appears to this author, that people will only grow to their fullest potential, if race relations knowledge is gained and communicated in a unified manner.

Limitations and Recommendations

One limitation of the study is that it was only conducted at the University of Windsor. By only examining the Windsor campus, a generalization to other University campuses is not possible. It is recommended that future studies have a sample from more than one campus to have a greater diversification. Comparing two or more campuses can also allow for a comparison of location of the campus to see if that is a determining factor on the results.

Another limitation of this thesis is that it did not account for differences between cultural adaptation, racial incidents and a lack of understanding visible minority students may have regarding their rights. It is recommended that future studies differentiate these issues and to compare them to identify where the problems are actually occurring.

A third limitation is actually related to language barriers. In the study, it was difficult for the author to understand some of the students as well as for them to understand the author. It was also observed by the author that some of the students were hesitant to discuss any racial

incidents. It is recommended that future studies arrange for the interviews to be carried out by interviewers of the same minority group. This may result in less of a language barrier and more co-operation on behalf of the student.

The author would like to recommend that the University make information on the visa orientation program more available. This is recommended since less than half of the sample knew about the program. It is also recommended that information on services for visible minorities be more readily available for distribution and to be advertised more. According to the results of the study, the sample is not aware of the services. Therefore, making them available in numerous locations and in displays could prove beneficial.

Another recommendation is that the University of Windsor develop a Race Relations Task Force to identify problems and where interventions may occur. By bringing individuals together from a wide diversification of specializations, more insight may be developed as to where the problems occur and where the policies need to be implemented. As well, the Task Force may be able to recommend that more courses on racism be taught in the university setting.

It is also recommended that the University endorses the policy that students can not be admitted to the University without successfully passing TOEFL. Some of the sample did not pass TOEFL and were still admitted and they appear to become frustrated and experience stress when trying to

communicate or understand lectures. If the University is going to allow students to be admitted to the University without passing TOEFL, then it is recommended that English classes be developed and made mandatory for visa students who failed TOEFL. It is only in this manner that the students will obtain a beneficial education.

It is recommended that the University of Windsor develop a cultural heritage week. During this week, displays could be set up to help people become aware of various cultural beliefs and heritages. By becoming familiar with the various cultures, greater acceptance may occur. The acceptance may lead to a reduction in racial problems on campus. Being an educational institution, the University has an excellent opportunity to help educate people on cultural heritages first hand.

Finally, it is recommended for future studies to use a comparison group of white students. It could prove beneficial to compare white students views as to why the racial incident occurred as compared to visible minority responses. It would also be interesting to examine the attitudes of white students towards visible minority students and to obtain white students views as to what can be done to eradicate racism. Therefore, including white students in the study could prove beneficial in identifying existing problems and making recommendations in reducing the problems.

Appendix A
Group Identification Classifications

West Indies

Bahamas
Barbados
Cayman Islands
St. Vincent

Dominica
Dominican Republic
Grenada
Trinidad and Tobago

Grenada
Guyana
Montserrat

Middle East

East Timor
Iraq
Libya
United Arab Emirates

Egypt
Jordan
Syria

Iran
Lebanon
Turkey

Africa

Ethiopia
Liberia
Somalia

Ghana
Nigeria

Kenya
Senegal

South Asia

Bangladesh
Pakistan

Fiji
Sri Lanka

India

Rest of Asia

China
Indonesia
Malaysia

Korea
Japan
Singapore

Hong Kong
Macau
Taiwan

Central and South America

Guatemala

Mexico

Venezuela

Others

Greece

Portugal

Appendix B
Letter from Race Relations Officer
to the Sample

Appendix C
University of Windsor
Race Relations Survey

UNIVERSITY of WINDSOR
RACE RELATIONS SURVEY

Date_____ Respondent Number_____

Interviewer_____ Group Identification_____

Time_____ Visa Student_____

Nonvisa Student_____

SPACES CODE

*The purpose of this study is to identify problems visible minority students may be encountering on campus, and the community at large.

*Please answer all the questions to the best of your ability.

*Please be assured that all answers will be held confidential.

DEMOGRAPHIC QUESTIONS

1. Sex_____ 2
2. Age_____ 10
3. Marital status? 11
 1. Single
 2. Married
 3. Widowed
 4. Divorced or separated
 5. Common-Law
4. a) Racial background of spouse?_____ 12
 1. Same
 2. Other
 b) If other, please specify_____ 13
5. Were you born in Canada? _____ 14
 1. Yes
 2. No
6. If 'NO', length of residence in Canada_____ 15
7. Country of birth_____ 16
8. How many years have you been attending this University?_____ 17
9. Expected year of graduation?_____ 18
10. Are you presently living on or off campus? 19
 1. On
 2. Off
11. What faculty are you enrolled in at the University? 20
 1. Science
 2. Engineering
 3. Business
 4. Arts
 5. Social science
 6. Human Kinetics
 7. Education
 8. Law
12. a) Program of Study 21
 1. Bachelor
 2. Master
 3. Doctorate
 4. Post Doctorate
 5. Special Certificate
 b) If you are a graduate student, where did you study as an undergraduate?_____ 22
13. What is your present academic status? 23
 1. Full-time student
 2. Part-time student

14. How much formal schooling have your parents completed?

Father

Mother

- | | |
|--|--|
| 1. Primary | 1. Primary |
| 2. Secondary | 2. Secondary |
| 3. Some University | 3. Some University |
| 4. Completed University (undergraduate) | 4. Completed University (undergraduate) |
| 5. Completed Graduate Degree at University | 5. Completed Graduate Degree at University |

15. Parents occupation?

1. Father _____

2. Mother _____

16. What was the first language you learned?

1. English _____
2. French _____
3. Other (specify) _____

17. a) Religion?

- | | |
|-------------------|--------------------|
| 1. Roman Catholic | 5. Muslim |
| 2. Methodist | 6. Buddhist |
| 3. Jewish | 7. No Religion |
| 4. Hindu | 8. Other (specify) |

b) If "No religion", what is your family's religion? _____

c) As a child, were you brought up in that religion?

1. Yes

2. No

RACIAL INCIDENT(S)

18. Have you ever encountered an unpleasant racial experience

a) on campus

1. Yes

2. No

b) off campus

1. Yes

2. No

IF 'NO', GO TO QUESTION 27

ON CAMPUS _____

OFF CAMPUS _____

19. If 'YES', when did this incident occur? _____

20. Describe what happened and who were involved? _____

21. Why do you feel the incident occurred? _____

SPACES Code

14-15

16-17

18-19

20

21

22

23

24 blank

25

26

SPACES Col

22. a) What was your reaction to the experience?

1. Very upset 3. Did not care
2. Upset 4. Other (specify) _____

b) Who did you first contact after the incident?

- | | |
|---------------------------------|-----------------------------------|
| 1. Friend(s) | 4. Race Relations officer |
| 2. Police | 5. Human Rights coordinator (SAC) |
| 3. Organization
(Club, etc.) | 6. Faculty Member |
| | 7. Did not contact anyone |

23. If you contacted someone, how did they react to the incident? _____

24. Do you think incident(s) like this occur often to you?

1. Yes _____
2. No _____
3. Uncertain _____

25. What do you think should happen to this person or group who caused the incident? _____

26. What are your recommendations for the prevention of such incidents in the future?

1. _____
2. _____

27. a) Have you seen or heard of racial incidents happening to other students of your background?

1. Yes 2. No

- b) If "Yes", how do you feel about such an incident?

- c) What do you think should be done to prevent or deal with such incidents?

GENERAL QUESTIONS

For questions 28 through 35 , please circle the number which best describes how you feel about each statement.

- 1 Strongly Agree 3 Disagree
2 Agree 4 Strongly Disagree

28. Professors pay more attention to white students than visible minority students.

1 **2** **3** **4**

29. Administrators show caring about the problems of visible minority students.

1 **2** **3** **4**

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23

10

b1 b3

42

42

30. Professors show caring about the problems of visible minority students. 44
- 1 2 3 4
31. Canadians show caring about the problems of visible minority students. 45
- 1 2 3 4
32. Secretaries show caring about the problems of visible minority students. 46
- 1 2 3 4
33. The University has not done enough to eradicate racism on campus. 47
- 1 2 3 4
34. More courses about racism and what can be done about it should be taught in University. 48
- 1 2 3 4
35. Visible minority students exaggerate the issue of racism. 49
- 1 2 3 4
36. Have you ever seen any hate literature about minorities at this University? 50
1. Yes 2. No

ETHNIC/RACIAL COMMUNITY PERCEPTIONS

37. Are you a member of your ethnic/cultural organization on campus? 51 blank.
1. Yes, name _____ 52
2. No
38. If "Yes", do you feel it promotes your group's interests and rights? 52
1. Yes 2. No

39. In your opinion, are racial/discriminatory acts likely to take place in the following situations? (check either)

A. On Campus		Very Likely	Likely	Not Likely	
1. residence		1	2	3	54
2. classroom		1	2	3	55
3. cafeteria		1	2	3	56
4. library		1	2	3	57
5. gymnasium		1	2	3	58
6. administrative offices		1	2	3	59
7. hallways		1	2	3	60
8. other (specify) _____		1	2	3	61
B. Public Situations		Very Likely	Likely	Not Likely	
9. buses		1	2	3	62
10. stores		1	2	3	63
11. police		1	2	3	64
12. restaurants		1	2	3	65
13. restrooms		1	2	3	66
14. streets		1	2	3	67
15. other (specify) _____		1	2	3	68

40. a) Does your group have conflicts with

	<u>yes</u>	<u>No</u>	
a. white groups	1	2	63
b. Other racial minority groups	1	2	70

b) Are your groups relations with other groups getting better or worse?

	<u>Better</u>	<u>Worse</u>	<u>No Change</u>	
a. white groups	1	2	3	71
b. Other racial minority groups	1	2	3	72

Please inquire about a potential informer. Tell the individual to have the informer contact us or ask the person if I can call him/her, so confidentiality is not violated.

Respondent
Number
1-4

CULTURAL ADAPTATION

41. Concerning cultural activities, do you think your group should? (circle one answer please)

1. Participate more in their own cultural activities
2. Participate more in Canadian cultural activities
3. Other (specify) _____

42. a) Would you say that most of your friends are (circle one answer please):

1. From your own racial group
2. From other racial groups
3. From the general Canadian population
4. A mixture of all of the above

b) Do you have any relatives or friends living in:

	<u>yes</u>	<u>No</u>	
1. Windsor	1	2	7
2. Canada	1	2	8

43. a) Have you visited the homes of any white Canadian friends within the last year?

1. Yes
2. No

b) If yes, how frequently?

1. Once
2. 2 - 4 times
3. 5 - 9 times
4. 10 + times

44. a) Is your mother tongue

1. English
2. Other

IF YOUR MOTHER TONGUE IS ENGLISH, GO TO QUESTION 45.

b) If your mother tongue is not english, how often do you spend time:

SPACES Col

	<u>Almost Always</u>	<u>Sometimes</u>	<u>Never</u>	
1. Listening to music				
a) in your own language	1	2	3	12
b) in English	1	2	3	12
2. Reading newspapers and magazines				
c) in your own language	1	2	3	11
d) in English	1	2	3	15
3. Seeing films and videos				
e) in your own language	1	2	3	16
f) in English	1	2	3	17
45. If you are an off campus resident, in your place of residence (where you are presently living) are most of the people (circle one answer please):				19
1. Similar to your racial background				
2. Not of your racial background				
3. Mixed				
4. Not Applicable				
46. Rank the following problems in order of the most difficulty for you as a student at this University? (1=most difficult, 6=least difficult)				11-24
1. differences between Canadian and Ancestral (Parental) culture				
2. racial discrimination in the university				
3. loneliness				
4. finances				
5. advice for course selections				
6. meeting educational expectations				
47. How often do you participate in any of the following activities which are interracial?				
	<u>Often</u>	<u>Sometimes</u>	<u>Never</u>	
1. Dancing	1	2	3	25
2. Sports	1	2	3	26
3. Religious	1	2	3	27
4. Other Events	1	2	3	28
48. a) Do you date?				29
1. Yes				
2. No				
b) If "Yes", how often do you date individuals who are:				
	<u>Often</u>	<u>Sometimes</u>	<u>Never</u>	
a. white	1	2	3	30
b. from your own ethnic group	1	2	3	31
c. from another racial minority group	1	2	3	32

-----Thank you for your time and effort-----

FOR VISA STUDENTS, GO TO NEXT QUESTIONNAIRE

Appendix D
Visa Students Only Survey

VISA STUDENTS ONLY

SPACES CODE

Respondent Number _____

1-4

Group Identification _____

5

Visa Student _____

6

*The purpose of this study is to identify problems visa students may be encountering on campus, and the community at large.
 *Please answer all the questions to the best of your ability.
 *Please be assured that all answers will be held confidential.

1. Why did you choose to study in Canada?

2. Why did you choose the University of Windsor for your studies?

3. How did you hear about the University of Windsor?

7

- | | |
|------------------|--------------------------|
| 1. friends | 4. brochures/pamphlets |
| 2. relatives | 5. Alumni |
| 3. organizations | 6. other (specify) _____ |

4. What were the major problems when you applied for admission to your present program of study at the University of Windsor?

5. What were you primarily doing in your home country, prior to coming here? (circle one answer please)

8

- | | |
|------------|--------------------------|
| 1. Student | 3. Unemployed |
| 2. Working | 4. Other (specify) _____ |

6. Were you met by someone when you first arrived...

<u>yes</u>	<u>No</u>
------------	-----------

- | | | |
|-----------------------|---|---|
| A. In Canada | 1 | 2 |
| B. At this University | 1 | 2 |

9

10

7. Do you think it's important that students be met when they arrive...

<u>very</u>	<u>not</u>
<u>important</u>	<u>important</u>

- | | | | |
|-----------------------|---|---|---|
| A. In Canada | 1 | 2 | 3 |
| B. At this University | 1 | 2 | 3 |

11

12

8. a) Did you have pre-arranged permanent accommodations when you arrived in Windsor?

13

- | | |
|--------|-------|
| 1. Yes | 2. No |
|--------|-------|

b) If "No", did you have any difficulties in finding a permanent place to live? (please explain) _____

9. a) Since you arrived in Canada, has anyone ever helped you with:
- | | <u>yes</u> | <u>No</u> | |
|------------------|------------|-----------|----|
| a) food | 1 | 2 | 14 |
| b) accommodation | 1 | 2 | 15 |
| c) money | 1 | 2 | 16 |
- b) Since you arrived in Canada, have you ever helped another visa student with:
- | | <u>yes</u> | <u>No</u> | |
|------------------|------------|-----------|----|
| a) food | 1 | 2 | 17 |
| b) accommodation | 1 | 2 | 18 |
| c) money | 1 | 2 | 19 |
10. What was your experience with Employment and Immigration Canada on your arrival?
1. No difficulty
 2. Some difficulty
 3. Considerable difficulty
 4. not applicable
- 20
11. What is your experience with Employment and Immigration Canada when renewing your visa?
1. No difficulty
 2. Some difficulty
 3. Considerable difficulty
 4. not applicable
- 21
12. a) Did you know about the University orientation program for visa students?
1. yes
 2. No
- 22
- b) If "Yes", did you attend?
1. Yes
 2. No
- 23
13. a) If you attended the University orientation program, how useful was it?
1. very useful
 2. useful
 3. not useful
- 24
- b) If "NOT USEFUL", what should be done to improve the orientation program?
-
14. Are you aware that a visa student can obtain a work permit for casual wages on campus?
1. Yes
 2. No
- 25
15. a) Have you ever attempted to obtain casual work?
1. Yes
 2. No
- 26
- b) If "YES", have you ever had any problems in getting a job?
1. Yes
 2. No
- 27
- c) If "Yes", please explain _____

16. Are you aware that as a visa student, you have the right or opportunity to: SPACES CODE

	<u>YES</u>	<u>NO</u>	
a) join the International Student Society	1	2	28
b) receive O.H.I.P. (premiums paid)	1	2	29
c) a prescription drug plan through SAC/GSS	1	2	30
d) a United States visitor visa	1	2	31
e) apply for a Federal Sales Tax Credit	1	2	32
f) appeal a grade	1	2	33
h) play ping-pong or watch videos at the International Student Center	1	2	34
i) be equal to other students	1	2	35

17. Do you think you have the right to complain against authority figures on campus? 36

1. Yes 2. No 3. I don't know

18. a) As a visa student I am not equal to other students? 37

1. Yes 2. No

b) If "YES", in what ways? 38 blank

19. Have the following posed problems for you since your arrival in Canada?

	Strongly <u>Agree</u>	<u>Agree</u>	<u>Disagree</u>	
A. Language (English)	1	2	3	39
B. Food	1	2	3	40
C. Contact with home country	1	2	3	41
D. Finances	1	2	3	42
E. Campus Life	1	2	3	43
F. Climate (weather)	1	2	3	44
G. Health Care	1	2	3	45
H. Accommodations	1	2	3	46
I. Loneliness	1	2	3	47
J. Academic Studies	1	2	3	48
K. Acceptance by other Canadians	1	2	3	49
L. Completing Assignments	1	2	3	50
M. Understanding Lectures	1	2	3	51
N. Communicating with Students and Professors	1	2	3	52
O. Recreation and Socialization	1	2	3	53
P. Dating	1	2	3	54

SPACES CODE

Respondent #

1-4

20. For each of the following services indicate

- A. If you have heard of it
 B. If you have used it
 C. How helpful was/is it to you

	<u>Heard</u>		<u>Used it</u>		<u>Helpful</u>		
	<u>yes</u>	<u>No</u>	<u>yes</u>	<u>No</u>	<u>yes</u>	<u>No</u>	
A. International Student Advisor	1	2	1	2	1	2	5-7
B. Office of Dean of Students	1	2	1	2	1	2	8-10
C. International Student Society	1	2	1	2	1	2	11-13
D. Clubs (African, Indian, etc.)	1	2	1	2	1	2	14-16
E. International Student Center	1	2	1	2	1	2	17-19
F. International Student Handbook	1	2	1	2	1	2	20-22
G. Ombudsperson/Race Relations Officers	1	2	1	2	1	2	23-25
H. Human Rights Coordinator	1	2	1	2	1	2	26-28
I. Housing Manual	1	2	1	2	1	2	29-31
J. Host Family Program	1	2	1	2	1	2	32-34
K. Student Awards	1	2	1	2	1	2	35-37
L. University Registrar	1	2	1	2	1	2	38-40
M. Office of the Dean of the faculty	1	2	1	2	1	2	41-43
N. Office of the Director or Head of the department you are studying in	1	2	1	2	1	2	44-46
O. Psychological Counseling Services	1	2	1	2	1	2	47-49

21. What changes would you like to see for visa students to become better adjusted to Canadian society in general, and to the University of Windsor?

1. _____
 2. _____
 3. _____

Please inquire about a potential informer. Tell the individual to have the informer contact us or ask the person if I can call him/her, so confidentiality is not violated.

-----Thank you for your time and effort-----

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Vita Auctoris

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